

The Inquirer.

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With the "Inquirer" next week will be published, gratis, the Third Portrait Supplement of the current series. The Portrait will be that of Harry Rawson, Esq., J.P., of Manchester. Orders should be sent early.

TOPICS AND EVENTS.

WE deeply regret to announce the death of Alderman John Hobson, of Sheffield, a gentleman whose faithful support of every good cause will be long remembered, especially in the North of England. Alderman Hobson—more familiarly known throughout the town as 'John Hobson'—took a foremost part in the public life of the community, where he had resided for many years, and had filled many honourable offices of a useful and philanthropic character. He was a strong Conservative in politics, but had many Liberal friends, and those who enjoyed his genial hospitality recognised in him a genuinely benevolent mind. He was Chairman of Trustees of the Upper Chapel, and also took a prominent part in the establishment and maintenance of the chapel at Upperthorpe; and his sympathy with Unitarian progress in different parts of the country was frequently exhibited. His remarkable vigour of mind and body concealed the fact of his having passed his seventieth year, and his death will come with something like a shock upon a wide circle of friends. We hope to give an extended memoir of our deceased friend next week.

SOME very noteworthy news reaches us through our French exchanges this week. During the last month or two a battle has been waged over the elections to the Presbyterian Councils and Consistories of the Reformed Church of France. The interest of the struggle for most of us on this side of the Channel consists in the evidence it yields for or against the progress of Liberal ideas in religious matters. The elections are held triennially, for the purpose of renewing a certain proportion of the Councils referred to. In Paris the Liberals have only been able hitherto to claim one *Paroisse*, viz., that of *l'Oratoire*; all the other seven have been in the hands of the orthodox. Unfortunately, the slight hold possessed by the Liberals has slipped from them, and by a small majority the orthodox party has wrested a seat from their opponents. This check means a reversion of power in the Council to the orthodox party, who have thus the complete control of the affairs of the Church in Paris. *Le Protestant*, which stands for Liberal ideas, and which to its supreme disgust has been opposed in this electoral campaign by a new organ, calling itself *le Vrai Protestant*, declares that the recent Boulanger election, and the results of these ecclesiastical contests, alike explain themselves as manifestations of the spirit of reaction against the immoderate counsels which have of late prevailed in the capital. It is certainly odd to observe that while the general revulsion from violence is thus accredited with a share in the defeat of Liberalism at the poll, the same organ finds in the too moderate suavity of the

Liberal majority in the *Conseil de l'Oratoire* another reason why power has been transferred to their less undecided opponents.

THERE has been no contest in the Lutheran Church, for which it is claimed that, unlike the dominant orthodoxy of the Reformed Church, it does not seek to enforce uniformity of belief, but accepts pastors of all shades of opinion provided they are otherwise acceptable. The Lutherans have thus a more honourable reputation than the Reformed Church; but it may be questioned whether too much is not claimed for them. At any rate, they are not so numerous as to greatly affect the tone of Parisian society at present. Less than 1,500 voters are enrolled, and only a third of these took part in the polls. Over 3,500 voters are enrolled in the Reformed Churches of the capital, and of this number about two-thirds recorded their votes, the proportion being much higher in some divisions than in others. The provinces in France appear to be more Liberal than the capital, as may be seen from the returns at present made respecting the elections. Thus at Nîmes and at Havre the Liberals are so strong that the orthodox party declined to contest the elections. At Lyons, in spite of bitter attacks made by the so-called *Vrai Protestant* upon the Liberals, a policy of mutual concession has been adopted, and both parties agreed upon a joint list, which was carried. Liberal victories are recorded in Bergerac, Tonneins, Sainte-Foy-la-Grande, and Montauban. Other results remain to be announced.

THE intense excitement which has prevailed during the past few weeks in regard to Manchester New College will naturally subside if a majority of the votes of the trustees now being taken by poll support the resolutions adopted by the meetings held in London last June, and in Manchester last January. That it may subside, and that the ruffled feelings of those so deeply interested may be directed into some practical channel of activity is a consummation devoutly to be wished. The votes are, we understand, to be recorded by the 23rd inst., so that we write without any possibility (and certainly without any desire) of unduly influencing the decision. The full history of the negotiations which have been going on, and the publication of the various documents which have been issued by one party and the other, will form a memorable addition to the denominational history of our time. We have before us pamphlets extending to fifty pages of more or less controversial matter, written by, or subscribed to by, many of the leaders of life and thought among our churches. A rill of this full tide of argument has overflowed into our columns week by week, and is noticeable in the letters and extract contained in this week's issue. When the result is published, as we expect, next week, it will probably be interesting to many others than trustees to have some fuller account given of the contest, and such account we propose to publish.

THE thirty-fourth annual report of the Unitarian Home Missionary Board, Manchester, has just reached us, and while the affairs of one of our educational institutions are in so critical a condition it may be useful to direct attention to a few facts connected with the sister institution in the North. Its finance has been recently alluded to in these columns, and may be briefly dismissed with the remark, so applicable to most of our societies and movements, that more money is badly wanted, especially in the form of annual subscriptions. That the institution has claims on the support of Unitarians and kindred thinkers is seen in the fact that no fewer than ninety-two of its former students are at present in the ministry of the Free Churches, and many of these have won a high reputation for devotion and ability in the work which they have undertaken. A praiseworthy feature in connection with these old students is their striking unanimity in subscribing to their *alma mater*. Their incomes are generally small, but their example in this respect might be followed with credit and advantage by many in the congregations to whom they minister.

If it may be permitted us to refer to, without unduly emphasising, some observations in the report respecting the standard of scholarship attained by the students generally, we would respectfully urge on the managers of the Board the propriety of continuing and even increasing the stringency of their demands in this respect upon candidates. It is perfectly true that some men may be found who fail to reach any high degree of scholarship, and who yet are endowed with native ability of another and a valuable kind. These are just the class of men who could be most helped by such an institution, and it was to find and help them that the Board was formed. We presume that on evidence shown of really conspicuous talent the committee would still overlook some defects in book-learning. But that is a discretionary power, which, we submit, should be used most sparingly. In the average young man who aspires to the ministry such native fitness for the apostolate exists, probably, in but a moderate degree, and the genius for winning souls has to be compensated for by the utmost cultivation of the medium powers actually possessed. The worst cruelty that can be done to any young man is to accept him for ministerial training when he has little or no fitness for one of the most exacting professions; and if there be a worse cruelty it is that which is inflicted on the congregation that have to suffer under their "ministrations."

THE Bye-Laws Committee of the London School Board have just refused by a majority of seven to five to allow one of their visitors, who happens to be a Secularist, to address meetings on Sundays or circulate his lectures. We are informed that the discussion revealed a curious mixture of bigotry and muddle-headedness on the part of several of the clergy and not a few of the laity who were present. It was shown that the visitor did his work under the Board admirably, that he had always refrained from lecturing in the district in which his duties lay, and that no one had ever charged him during his nine years' service with propagating his special ideas among the parents or children. The question will now be carried to the full Board, and we are promised a lively debate. One member has already ironically asked for a return showing the religious persuasion, and their way of employing the Sunday, of all paid officers of the Board. The mischief of this foolish action on the part of the committee, as one sensible clergyman said, is that it degrades and injures religion.

DR. PARKER's consultations with working men have not resulted in proving anything that was not well-known before. Some men have to work a great deal harder than they ought; some will not work when they might; some cannot find employment at their particular trade and have no power to "turn their hands" to something else for a time. These facts were all known, as were those relating to non-attendance at worship. The unhappy power that prejudice obtains over the minds of the average non-worshipper could not have been better illustrated, however, than by the Babel of clamour that arose at the conference last Monday when the mob was asked how better to spend Sunday than by attending church. No doubt some of those present had fairly rational ideas on the subject, but on such occasions the men of noise too often prevail, and we should imagine many of the best friends of working men must have felt ashamed of the pitiful unreason they exhibited. Let us remember that when not excited our brothers can be eminently practical, and that better dressed people are apt to lose their self-control sometimes; and after all the experiment was one in real life, and revealed truths the triteness of which cannot prevent them from being true.

"MAX," writing in the *Echo* on "Teachers and Preachers," found a theme last week in the Rev. W. Carey Walters, who is just now delivering a course of Sunday evening lectures on "Modern Prophets." The particular prophet under study was Ruskin, and the writer referred to finds it somewhat singular that while the subject was the gospel of a layman—a "profane" art-critic, he calls him—the adjuncts, prayers, collects, lessons, and hymns were all "sacred." One exception he found, and that was a Nature-hymn written by Ruskin when he was twenty-one years old, and sung at Essex Church on this occasion immediately before the Holy Communion. "Mr. Walters," says "Max," "is one of those who believe that Ruskin is a true prophet. Mr. Walters is a disciple of this nineteenth century prophet. And he expounded this second prophet in his list as comprehensively, as clearly, and as forcibly as could be done in a sermon lasting forty minutes. It was interesting to note how many in his congregation were jotting down notes of what he was saying. Had he been discoursing on what Archdeacon Farrar, the Sunday before, at Westminster, called 'obscene threats of hell' the note-takers would have put up their pencils, I'll be bound."

"THE only thing that is novel in all this," the same writer continues "is its preaching, on the authority of mere lay 'Prophets,' from Church pulpits. Whatever Mr. Walters may be as a theologian he is pretty well read in literature. He studies 'the modern prophets'—Emerson, Carlyle, and the rest of them—as closely as he studies the Prophet Habakkuk; and perhaps he finds them at least as pleasant. Mr. Walters's must have been, originally, an expansive nature. He was a Baptist. He found the sect too cramped and narrow for him; its atmosphere too heavy; its dim religious light not quite religious enough for him. So he has blossomed into a Unitarian Christian. His church building in the Mall, Notting-hill, is a neat, tasteful building of its class, and the music is *excellent*." It is interesting to observe how much more aware of the existence of Unitarians the evening papers are than their morning contemporaries. The *Echo* exhibits an almost affectionate interest in us; the *Star* never tires of Stopford Brooke and John Page Hopps, and the *Pall Mall Gazette* knows Mr. Wicksteed, and consults him on occasion.

CHURCHES AND SOCIETIES.

—O—

(Secretaries and others are particularly requested to send their reports—which should be as brief as convenient—not later than Tuesday otherwise such matter must be condensed or postponed.)

—O—

CHATHAM: RE-OPENING CELEBRATION.

ON the 20th inst. a special service was held in the church at Hamond-hill, Chatham, the extensive alterations of which, amounting to a practical rebuilding of the structure, have been already described in these columns. (See *Inquirer*, Feb. 9.) The old building dated from the beginning of the century, and had long presented an antiquated appearance. The renovation which has taken place has rendered its interior one of the most attractive among Unitarian churches in the South of England. The old square chapel has been lengthened towards the west by an addition not quite as wide as the original structure, and an organ chamber has been built out on the south. A somewhat irregular plan is thus outlined, but the total effect is pleasing, and the friends who have borne the cost and directed the alterations are to be heartily congratulated on the success which has crowned their work. The building was crowded to excess on the occasion of the opening service, it being estimated that over three hundred were present. The Rev. W. M. Ainsworth, of Brixton, conducted the service, and the sermon was delivered by the Rev. W. G. Tarrant, B.A., of Wandsworth. The subject of the sermon was "Gladness of Worship." Mr. W. Tate, of Hackney, acted as organist, and there was a full choir. The service was bright and cheerful throughout.

After tea a meeting was held in the Gladstone Hall, Military-road, where during the rebuilding special services have been successfully carried on. Mr. D. Martineau presided, and there were present, in addition to the Rev. F. Allen (minister of the church), the Revs. W. M. Ainsworth, A. Ashworth, E. G. Cammidge, Dr. C. A. Greaves, H. Ierson, R. Spears, and W. G. Tarrant; and numerous ladies and gentlemen, including Miss Tribe, Mr. and Mrs. Humphrey Wood, about sixty friends from Maidstone, Mrs. and the Misses Brothers (of Canterbury), and many London friends, as the list of speakers shows.

THE CHAIRMAN expressed his pleasure in attending such a gathering in connection with one of our Southern churches, and especially congratulated the spirited donors on the delightful choice they had made in seeking to commemorate the life of their good father, the late Mr. John Tribe. There were several memorial chapels in connection with our body in the north of England, and though these might be larger, it would be difficult to imagine anything more chaste and beautiful than the church in which they had met that day for worship. He also congratulated the Rev. F. Allen, whom he had known for years as a successful lay preacher, and as one who had done good work in connection with a Suffolk congregation.

THE Rev. W. G. TARRANT briefly but heartily spoke to the sentiment of "Prosperity to the cause of Chatham," Mr. CHAS. HIND, of Kentish Town, seconding his remarks in an able speech, in which he testified to the fidelity shown by Mr. Allen in connection with their Sunday-school during many years.

THE Rev. H. IERSON then moved a vote of thanks to Miss Tribe and her sister, Mrs. Humphry Wood, for their generous gift to that congregation. Seeing so many representatives of neighbouring congregations, he said it suggested the re-starting of the lately defunct Kent and Sussex Unitarian Association. However that might be, he said Chatham afforded an instance of the way in which a cause, apparently decaying hopelessly, might be revived into vigorous activity; and he expressed his sincere gratification at the evidence such a revival afforded of the sterling faithfulness to principle which had not only

characterised the gentleman whose memory was so warmly cherished, but also by his worthy descendants. In conclusion, Mr. Ierson recommended the congregation to keep themselves well "in evidence" before the people of Chatham; and while they asserted their Unitarianism, to make the term synonymous with all that is good.

The Rev. R. SPEARS seconded the vote of thanks. He emphasised the peculiar appropriateness of the memorial erected by the ladies, to whom, and to whose family, he owed much for help in good works. He thought that a church might become the source of all sorts of beneficent agencies, and he trusted that in many other places there would continue to be erected similar resting places for the weary wayfarer on life's journey.

The vote having been carried with acclamation, Mr. HUMPHRY WOOD responded for the ladies referred to. He expressed their gratification at finding their work so highly appreciated by not only the members of the congregation but by other friends in Chatham. He detailed the process of the course which had led up to the events of that day, and explained that from funds which had been begun some time ago they had been able to buy the new organ (by Messrs. Conacher, of Huddersfield), at a cost of £270. There was only left a small deficit in connection with the cost of the boundary wall. After thanking the builder and architect for their excellent and beautiful work, he said their church had a very hopeful prospect, and he trusted that they would soon build up a very good cause in Chatham. He would beg to thank Mr. W. Tate for his kind and efficient services that day.

Mr. W. TATE having briefly and humorously responded, short speeches were made by Mr. S. W. Preston, the Rev. W. M. Ainsworth, Mr. I. M. Wade, and Mr. Jolly (Kentish Town).

The Rev. F. ALLEN then addressed the meeting, expressing his gratitude to all who had contributed to the great success of that day. They had friends present from Maidstone, Canterbury, Sheerness, London, and even from Bury St. Edmunds; while he had received three letters from young soldiers, now in India, who remembered with thankfulness their connection with the Chatham Church, and sent their congratulations. After alluding to the conspicuous service rendered by Mr. Wood in personally superintending the carrying out of the re-building, he expressed his desire to be useful in every good way to the congregation.

Subsequent speeches were delivered by the Rev. A. Ashworth (South Shields), formerly minister at Chatham, the Rev. E. G. Cammidge, of Maidstone, and Messrs. Coleman (Kentish Town), H. Green (Croydon), and F. W. Ruck (Maidstone).

The usual vote of thanks to the chairman concluded the meeting.

COMBER: ANNUAL MEETING.

RESIGNATION OF THE REV. THOMAS DUNKERLEY, B.A.

THE annual meeting of the Comber Unitarian Congregation was held on the 13th inst. The chair was taken by W. J. PIRRIE, Esq. The reports of the Secretary and Treasurer recorded a considerable amount of good work done during the past year, and showed the financial condition of the congregation to be in a flourishing position, £16 increased stipend having been received, besides, thanks to the late Mr. Quinn's munificent bequest, a considerable increase from the Sustentation Fund of the Remonstrant Synod, from which fund in future at least £60 yearly may be expected.

The adoption of these reports was moved by Mr. ALEX. GORDON (Ringneal), and seconded by Mr. JOHN MILLER ANDREWS, and unanimously carried.

The Rev. THOMAS DUNKERLEY then addressed the meeting. He said:—Nine years ago you called me from London to be your minister. I responded to your call with some diffidence, owing to my lack of acquaintance with you and your country. The warmth of your welcome, however, quickly inspired confidence, and through your considerate forbearance I gradually learned your customs and your ways. You made the stranger feel completely at home with you, and I have moved and laboured among you contentedly and happily. After some anxious thought, in which I have endeavoured to consult your welfare as well as my own, I have come to the conclusion that a change may be beneficial for both, and I take this opportunity to announce to you that this tenth year of our connection must be the last. It is not always desirable that the connection between minister and congregation should be a prolonged one. There are religious bodies who deem it wise to limit the period to three years. They hope that new men will bring fresh thought, fresh spirit, and new activities. I do not approve of the Methodist system. A minister cannot become so truly intimate with his people as to enter into their joys and sorrows, their peculiar circumstances, and their spiritual needs in a short time. And yet until he can do this he will fail to minister to his people with full satisfaction. But, on the other hand,

in the case of many or most there is a time when the ministers' influence reaches its zenith, and a prolonged continuance may bring a gradual decline. I do not say that this point has been reached by me. I trust, indeed, that growth and improvement are still going on. But the fear that some day I might discover that my influence was on the wane, when my power to accommodate myself to new circumstances had also declined, is one reason which prompts me to take this step at the present time while our regard for each other is mutually high. About your future as a congregation there is no cause for fear. We have heard from the treasurers of our various funds and from our secretary reports which are highly satisfactory. The work which you entrusted to me has not suffered in my hands. The opportunity, then, seems favourable to restore to you unimpaired the important trust you committed to me more than nine years ago. I have thought it right to give you the earliest intimation of the decision to which I have come. As in the past I received overtures from vacant congregations, which I then declined to entertain, I trust in due time to have afforded me the opportunity of another settlement. At present, however, I know not where my future lot will be cast. The speaker then alluded in feeling terms to the varied experience he and they had had together, and concluded by assuring his audience that it was no capricious step which he was taking, but that he thought it the right one to take, and he wished them every blessing in the future.

The CHAIRMAN said he could not let the opportunity pass of saying how grieved he was at the unexpected announcement just made. He had always felt that Mr. Dunkerley was a man of a deep spiritual nature, and uncommon intellectual attainments, and on all the occasions that he had had the privilege of being present at his ministrations, whether in the pulpit or elsewhere, he had been deeply impressed, and, he hoped, benefited, by his utterances. Mr. Dunkerley had been with them for nearly ten years, and during that time had endeared himself to all as their pastor and friend. He had said that it would probably be for their benefit to have a change of minister. He (the speaker) must say that he did not at all agree with him, nor was such a feeling entertained by others, as was evident from the healthy and flourishing condition of their congregational affairs. He was afraid lest having to choose a new minister might lead to some drifting away of members; and he would plead with Mr. Dunkerley for a reconsideration of his decision.

Mr. JAMES DAVIDSON, secretary, was sure that every one who had heard Mr. Dunkerley that evening had listened with sorrowful regret to his address, and to the announcement which he had just made. That announcement came with a pain of surprise on nearly all present, and he thought, owing to the great inclemency of the weather having prevented so full an attendance as they could have wished, they were hardly in a position to receive it as final, and they could only hope that before the ten months' notice he had given them had elapsed Mr. Dunkerley would see cause to change his intention of leaving the Comber congregation. Of one thing they felt certain, that in this matter Mr. Dunkerley was thinking more of what he considered the good of the congregation than of his own; and if a separation did come it would not be without a great wrench on both sides. As secretary he had received the following letter from the Hon. Mr. Justice Andrews:—

"My Dear Mr. Davidson,—If my engagements here admitted of my being present at the annual meeting of the Comber Unitarian Congregation on Wednesday next it would give me sincere pleasure to show by attending it my esteem for the Rev. Mr. Dunkerley as an earnest and devoted Christian minister, and a refined and learned gentleman, as well as my interest in, and desire to promote the welfare of the congregation. As, however, I am unable to leave Dublin at present, I can only send the expression of my cordial sympathy with the principles which have always been inculcated by our minister, and my best wishes for the prosperity and advancement of our congregation."

He read the letter because he felt certain every one among them would say of Mr. Dunkerley in the language of Judge Andrews, "He was an earnest and devoted Christian minister, and a refined and learned gentleman."

JOHN ANDREWS, Esq., J.P., said all would feel that since Mr. Dunkerley came among them that they had associated with an honourable, high-minded gentleman and a sincere friend, and he could testify to his kindness in times of trouble. He could endorse every word that had been said in appreciation of Mr. Dunkerley and in good wishes for his future.

THOMAS ANDREWS, Esq., Treasurer of the Congregation, said no one felt more grieved than he at the announcement which had been made privately to him shortly before the meeting. He did not wish to speak adversely to the endeavour to persuade Mr. Dunkerley to remain; but if Mr. Dunkerley's own interests called him away from Comber no undue pressure on their part must induce him to remain. Both he and the Secretary had had the pleasure of presenting very

favourable reports. Whether Mr. Dunkerley's influence among them had reached its zenith he could not tell, but the reports did not show it to be on the wane. Mr. Dunkerley did not approve of the three years' system, but his years with them had been three times three. After referring to the domestic claims which might reasonably have led him to his decision Mr. Andrews said the congregation that will be fortunate enough to secure Mr. Dunkerley's services will have a high-minded gentleman for its minister, an earnest and talented preacher in its pulpit, a pleasant and genial companion for every member in joy, and a sympathetic and tender-hearted friend in sorrow. He had not one enemy in Comber, inside or outside his congregation, and there was not one amongst them who did wish for him every success.

HUGH FERGUSON, Esq., chairman of the Newtownards Board of Guardians, having endorsed the high encomiums passed on their minister, said he thought it would be well not to accept Mr. Dunkerley's resignation "at present" until every member of the congregation be communicated with. He would also suggest that a committee meeting be summoned at an early date to take the matter into consideration, so that if possible Mr. Dunkerley may be induced to withdraw his resignation.

The customary votes of thanks having been passed the meeting concluded in the usual way.

SHORT REPORTS.

ABERDEENSHIRE: ELLON.—On Monday, Feb. 18, the Rev. Alex. Webster delivered a lecture in the New Town Hall on "What must I do to be saved?" There was an attendance of fifty. A much larger attendance was expected, but the lecturer found that his bills had not been distributed. Those present appeared to be interested in what was said; and a running fire of questions was kept up for an hour. Several persons requested packets of literature to be sent to them.

ABERDEENSHIRE: KEMNAY.—On Monday, Feb. 11, the Rev. Alex. Webster paid a second visit to this village, and gave a lecture in the Public Hall on the question, "What must I do to be saved?" The weather was of the winteriest kind, the roads being blocked with snow; but there were about 300 persons present at the lecture. Mr. Webster's affirmations were frequently applauded. No questions were put at the close. The people of the place are evidently deeply interested in liberal views, and the lecturer found one man who said he had thought his way into the Unitarian faith simply by study of the Bible and reflection. He expressed great pleasure at meeting with a Unitarian lecturer.

CARDIGANSHIRE: ORGANISATION.—At a meeting of the Cardigan-shire Unitarian Ministers' Union, held on the 13th inst., the following resolutions were passed unanimously:—1. That the ministers of the Union and their respective congregations thankfully recognise the services rendered by Dr. Martineau to the cause of Liberal Christianity generally, but are of opinion that his Scheme of Church Organisation would be utterly impracticable in Wales, especially among the rural congregations, with which they are mostly concerned. 2. That in their opinion the name Presbyterian would ill befit congregations whose history, with few exceptions, has been hitherto congregational in every respect, and that the name "English Presbyterian" would be still more objectionable, as it obviously ignores or excludes Wales altogether. 3. That the supposition that every adult attendant in our congregations is able to contribute sixpence weekly is based on too favourable a view of the circumstances of our people in Wales, and therefore that an annual subscription of not less than £50 by each of our congregations would be more than they could afford. 4. That, as to the qualifications for the ministry, we consider a good college training a matter of great importance, but that it is not absolutely necessary that the occupants of our pulpits should have obtained University degrees; also that each congregation should have full liberty to choose its own ministers, without being interfered with by any "District Board" composed of ministers and laymen and principals of colleges, although an advisory council might render valuable service. 5. That, admitting the need of greater sympathy and more co-operation among our Churches, it is our opinion that this end might be obtained if the already existing institutions, such as the British and Foreign Unitarian Association, the Sustentation Fund, and other funds, were more liberally supported by the Unitarian body.

CARLISLE.—The congregation in this city, which has been worshipping for nearly six years in the Temperance Hall, Caldewgate, has completed arrangements for building a church and school, and the work is now being proceeded with. The site, which has been purchased by the British and Foreign Unitarian Association, is on the Viaduct, in the centre of the town. The building, which will afford accommodation on the ground floor for 300 worshippers, will be a neat structure of local red sandstone in the modernised Romanesque style. The entrance to the church will be from the corner of the two streets, and

is to be surmounted by a tower flanked by two minarets. The difference of levels between the original street and the Viaduct—about fifteen feet—has been taken advantage of, and will be utilised for the Sunday-school, the church proper being above. In connection with the school are to be three class-rooms. The entrance to the school will be from the Viaduct, where a wide staircase will lead, in short flights, with landings at each turn, to the school and class-rooms. The roof of the interior of the church will be of pitch pine and white wood, relieved with moulded ribs, and surrounded by a deep cove, and the windows will be filled in with cathedral-tinted glass in small squares. The pulpit will occupy a recess at the back of the church opposite to the entrance. The organ and choir will occupy a place in the transept on the north side of the church. The pews, to be in keeping with the surroundings, will also be of white wood, with selected pitch pine panels. The exterior of the building will be well broken up by a tower over each entrance, and a high turret over the centre, in which will be placed an air-pump ventilator, whilst boxes will be placed in the interior to provide a fresh supply of air. A similar arrangement has been made for the school, and the heating will be by hot-water pipes. The original estimate for the building was £1,800, but it is now proposed to add two class-rooms, minister's vestry, and committee-room, with ladies' cloak-room and store, which brings the total cost to £2,100, towards which, through the kindness of many friends, the sum of £1,700 has been raised. It is sincerely hoped that with the generous assistance of sympathising friends the congregation may be enabled to open the church free from debt, and so carry on the work so full of promise unhampered by any financial burden.

CIRENCESTER.—The Rev. H. Austin has been appointed for the second year president for the Cirencester and District Liberal Association.

IPSWICH.—The services last Sunday were more successful than ever, and seem to be laying hold of the people in a remarkable way. The Co-operative hall in the afternoon was densely packed, some two hundred having to be turned away, even some of the singers coming a little late were not able to get through the crowd at the door. In the evening our old chapel was also crowded. The Rev. T. B. Broadrick gave an address in the afternoon on "Many Gates, but one City," and in the evening on "The Unities of Christianity."

LONDON: THE FORESTERS' PALACE, E.—Last Sunday evening, says a correspondent, the Rev. John Page Hopps gave the second of his three services at the above place; and we had the pleasure of joining in worship with a large congregation. The subject of the address was a Commonsense View of the Future Life. The audience, on the authority of the officials at the Hall, numbered at the lowest figure 800 people. It was a pleasure to hear the kind words spoken of our views and the inquiries made for churches where such views are taught. One, however, could not help asking himself the question, when will we Free Christians fully realise the importance of coming out to the people with our gospel; and, adopting the sensible methods of preachers like Hugh Price Hughes and Mark Guy Pearse, offer to our fellows a Gospel which to many honest doubters would be an opening into a new life?

OLDBURY. GUILD OF THE GOOD SHEPHERD.—The third annual meeting was held on the 13th inst. Tea was provided, at which sixty were present. An open Guild meeting followed, conducted by the warden, the Rev. Henry McKean. Five new members were initiated. Mr. John Ward, Secretary, read the annual report, showing the average attendance at the monthly meetings to be twenty-four. Altogether there had been seventy-two initiations, but the membership of twelve had lapsed, seventeen had left the town, leaving forty-three to carry on the work. Forty copies of the *Guild Messenger* were taken. After detailing various efforts made by the Guild, the report concluded with the announcement that a subscription had been inaugurated for the renovation of the Meeting House, and that about £100 would be raised within the congregation. The Rev. H. McKean expressed his pleasure at seeing so many present, and in welcoming the Rev. J. Wood he referred to the close connection which existed between the Old Meeting at Birmingham and the Old Meeting at Oldbury. He mentioned that until 115 years ago, from an earlier date he could not exactly fix, the ministers of the Old Meeting were good enough to go over to Oldbury and conduct the services, as they had no minister of their own. There were no railways in those days, and they followed the example of the apostles, one of the ministers walking over one Sunday, and the other the following one. He also expressed his pleasure at seeing the Rev. W. Carey Walters, of London, Provost of the Guild Union, who established the first Guild at Kidderminster. A cordial greeting was also given to Messrs. Highfield and Fletcher, visitors from Kidderminster. The Revs. W. Carey Walters and J. Wood having also spoken, the whole of the officers were re-elected, after which the company adjourned to the chapel, where a special

service was held, and the Holy Communion was celebrated, the address being delivered by the Rev. J. Wood, and the Revs. H. McKean and W. C. Walters taking part in the service. There were fifty-two communicants.

OUR LIVERPOOL LETTER.

THE beloved and honourable name of Charles Beard must for ever be intimately connected with University College, Liverpool; "a public institution, with which in the full ripeness of experience and powers he associated himself more closely and enthusiastically than any other." At a recent meeting of the Council a letter was read from Mr. Henry Tate, who was associated by such intimate ties of friendship and allegiance to Mr. Beard, offering to endow scholarships to be connected with the name of Mr. Beard upon the following conditions:—(a.) For the foundation of a scholarship or scholarships, commemorating the name of the Reverend Charles Beard.

(b.) The annual income to be devoted to one or more scholarships, as the Senate shall from time to time recommend.

(c.) The scholarship or scholarships to be associated with the Arts faculty of the College, and so far as from time to time shall in the judgment of the Senate seem expedient, be directed towards the promotion of historical study and research.

(d.) The Scholarship or Scholarships to be either entrance, or senior, or historical, as the Senate shall from time to time recommend. Needless to say the Council has accepted this offer "for thus permanently linking with the College the name of one of its best counsellors and benefactors." Says the *Daily Post* in announcing this offer, "No gift could be more appropriate, whether in selection of object or terms of application. Mr. Beard, alike in capacity and service, was unquestionably one of the most distinguished citizens whom Liverpool can boast. Since the time of Roscoe no Liverpool resident has attained so high a place in constructive literature. As an authority upon Reformation Times his name carried recognised weight throughout Europe, and it is a matter for national regret that death should have frustrated the completion of work which embodied the results of half a lifetime of patient and sympathetic research."

The College has been enriched by Mr. Malcolm Guthrie with the striking portrait of Mr. Beard, which was hung in the recent autumn exhibition, in addition to the interesting and valuable collection of engravings formerly owned by the late Mr. Shadford Walker, presented by Mr. Tate, which are to be placed in the Tate Library or other suitable place, and to be at the disposal of the Roscoe Professor of Art for lecture illustrations.

The vestry of Renshaw-street Chapel is also to be furnished with a large portrait of its late minister, the gift of the young men's class, which regularly meets in the room; whilst the series of ministerial and other MSS. owned by the congregation has just received a further addition from two of the younger members of the chapel, in the form of a portfolio containing the manuscript of Mr. Beard's last letter to his flock, which was rescued from the printer's waste files, and carefully mounted for preservation.

NOTES AND COMMENTS.

M. ISIDORE LOET has published in the *Revue Histoire des Religions* a résumé of some of his historical lectures, entitled "La Controverse religieuse entre les Chrétiens et les Juifs au moyen âge, en France et en Espagne."

DR. PARKER puts forth in the *Daily Chronicle* a tolerably Radical programme. Creeds as tests of orthodoxy are to be abolished, the entire Low Church party is to secede from the Church ("hear, hear" from the Puseyites), trifling sectarian distinctions are to be done away with, religious equality is to be established by law, conduct is to be of more importance than hair splitting, man is to help man wherever there is honest poverty or legitimate want. Practically the last of these articles had better go first, as the abolition of creeds and the secession of the Evangelicals may be a slow process.

THE Baptist baptises the *Ten Days Mission* of its own body in cold water, and then goes on as follows:—"At present are not the large majority of our church members, and not a few pastors, engaged in pleasantly studying how to make the best of both worlds—their religious duties being more a pastime than a self-denial worthy of the name. How inconvenient and revolutionary would a Pentecost be!"

ANOTHER of the excellent series of sermons by Dr. Lyman Abbot is reported in the *Christian World Pulpit* under the atrocious title of "Christ as a Conversationalist." After this some English imitator

will no doubt publish a book or a sermon with the title "Paul as a *Stylist*." One or two writers of beautiful English have had that name given them already; the next step will be to apply it, more appropriately, to the most rugged and most individualistic writer of the New Testament Scriptures. But Dr. Abbot's sermon is good, notwithstanding the title. We quote a sentence or two. "He was always—if one may say so—master of the conversation. He was not carried by its drift wherever it might happen to go, but like a skilful helmsman having his hand on the helm, guided it in what direction he would have it go. He did not do this by a battle. I think you may look in the four Gospels in vain for a debate in which Christ ever took part." This is rather over-stated. The fourth Gospel reports several conversations which look very much like debates, conversations, too, in which it is impossible not to feel that the "murmuring" Jews have some reason on their side. But doubtless these chapters (e.g., v.-viii.) do not truly represent the conversation of Jesus, and Dr. Abbot may be with us in thinking so.

A LETTER in the *Jewish Chronicle*, signed Oswald John Simon, has some wholesome remarks about sermons. Changing "Jewish cause" into Free Christianity, and "Israelite" into Christian, we may gather a grain of truth from the following:—"A sermon should not be a work of art, but a genuine advocacy of the great cause which is committed to our race. It should be a man to man appeal on behalf of the claims of perfect righteousness, and it ought to be the great instrument for awakening and sustaining that enthusiasm for abstract good without which the very name of Israelite loses its essential character. This, of course, is much more needed among the rich than the poor. . . . The great danger in this generation to our Jewish cause is the philistine, the luxuriant, the material, self-indulgent, easy-going class whose poisonous influence may spread if the poor are not helped by loving sympathy and by guidance."

AN extended obituary notice of Miss Goldsmid, who recently passed quietly away in her eighty-fourth year, appears in the *Jewish Chronicle*. Miss Goldsmid was a gifted scholar, an acute thinker, and an earnest Jewish reformer. In early days she was a friend of Miss Martineau and Miss Mitford, and she pursued her English studies under the direction of the poet Campbell. The main effort of her life was to improve the condition of her race by means of better education and a more spiritual religion. She translated several works from the German, including "The Development of the Religious Idea," by Dr. Philippon. She also translated "The Deicides" from the French of M. J. Cohen.

THE REV. HUGH PRICE HUGHES has been preaching sturdily and sensibly against the Jingoism which Lord Wolseley has endeavoured to arouse from the dead once more. But there is no need to scorn Lord Wolseley's doctrine that a soldier must believe that his duties are the noblest that fall to man's lot, that he must despise the duties of civil life, that a soldier, like a missionary, must be a fanatic. In saying all that Lord Wolseley is not saying more than the Wesleyan Conference says to its ministers; not more than Christ says to his followers. Let us by all means learn thorough obedience and devotion from the soldier; but let us not wish to teach him our half-heartedness.

A WRITER in the *Christian* speaks thus encouragingly of Unitarian progress:—"A very few years ago and of all the languishing 'isms' Unitarianism appeared most sickly. To-day its adherents open and secret are to be numbered by thousands." To test the truth of his statement he invites his readers to question their own minister, when he calls, concerning the nature of Christ, the Word of God, the Atonement, &c., and then some of them may find that their own spiritual guide is practically nothing but a Unitarian. All this ought to be comforting to us perhaps. But another question suggests itself. Suppose a number of people are made suspicious and inquisitive through the kind advice of this clergyman. Suppose they conclude that because their minister prefers his own phases to any that they may wish to put into his mouth he is, therefore, a Unitarian. What are they to do? Towards the solution of this question they have this pregnant hint, "Charity dealt out to anti-Christ is uncharitableness to Christ." After all we are inclined to believe that very few will heed the statements or the advice of this *Christian* writer, and that open and secret Unitarians will go on very much as before.

MINISTERS WITHOUT CHARGE.—In the article by Sexagenarius in last week's issue, on p. 106, 2nd col., 3rd para., line 13, read "indefatigable" instead of "Undergraduate."

LITERATURE.

(Publishers and others sending books for review are respectfully desired to state prices.)

SOME SPECIMENS OF MODERN SERMONS.*

IN his very lively little book, entitled "Colloquies on Preaching," Canon Twells has discussed from every imaginable point of the compass what is evidently to him a pressing problem. He does not subscribe to the high sacerdotal notion concerning preaching, and his "Colloquies" are aimed at stirring up his fellow-clergymen to a due sense of the value and scope of preaching as an essential part of the duty of the modern English Church. He presents his argument in a series of dialogues, which are given with considerable humour, and a thought strikes the reader that had the author not taken orders he might have achieved success in the dramatic world. He brings all sorts and conditions of men into his imaginary colloquies, from men of the world at their clubs to the simple yokels on their way home from parish church. Bicyclists on their way find time to chat on the all-absorbing topic, and even the young ladies in their boudoir reveal the secrets of their inmost heart on the subject of preaching. Perhaps the author is a little severe on "sticks," two of whom are brought up to discuss themselves and their failures in a very ludicrous fashion; but, taken for all in all, it is long since we have enjoyed criticisms on preaching half so much. The book is written chiefly from the point of view of the Churchman, but it is pervaded by a wholesome, healthy, and generous tone, which should bring its lessons home to every ministerial reader. "You talk of the small results of 50,000 sermons," one of his speakers says. "Yet look upon the matter from another point of light. Suppose these 50,000 sermons to be no longer delivered. How long would it take for religion to die out of the land? My belief is that services, and hymns, and even sacraments could not save it; no, nor the best efforts of the writers of books, tracts, and magazines."

With some such feeling in our own mind we proceed to turn over several volumes of sermons which have been issued lately, with a view to indicating the various kinds of sermons which are thought to be worthy of more than being merely spoken. Let us say at once that, as literature, sermons are, with rare exceptions, decided failures. Even the best sermons must be read one at a time, and the book should then be rigidly laid aside to enable the preacher's thoughts to find adequate room for meditation in the reader's mind before reading another. Most readers do lay the book aside, but do not intend to read the others. A few zealously read on, as if discourses delivered at long intervals, and each with a necessary unity of its own, could be profitably run on into the continuity which belongs to other forms of composition. The volume before us contains some of the best sermons now being issued, for to Dr. Magee and to Archdeacon Farrar must be accorded very high rank, if not the highest, among modern preachers. It ought to be borne in mind by readers of the *Contemporary Pulpit* that preachers have before now refused to accept responsibility for the form in which their discourses appear in that publication.† We need not discuss that question here, being for the moment concerned rather to learn what is the style of the preacher than to ascertain the *ipsissima verba* of any particular discourse. On taking up Dr. Farrar's we are at once struck by undeniable characteristics. Vigour lives in every sentence. The periodic method is conspicuously absent. Sharp, crackling utterances follow hard upon each other like the fire of musketry. An almost colloquial flavour penetrates at times into the serene atmosphere of St. Margaret's, and when the Archdeacon has a popular audience before him he lets himself go with an *abandon* which is delightful. Perhaps a trifle too much is packed into the single discourse. One wonders whether the note-book and index are often consulted, or whether we have to credit the composer of these sermons with an encyclopedic memory. At any rate, his pages sparkle with references to biography, history, travel, poetry, and legend. It is a style which needs a copious reservoir of information, otherwise the source must soon run dry, and, if we may dare to say so, it is possible to descry in these and other sermons by the Archdeacon a tendency to repeat the old illustrations and quotations rather more frequently than might have been expected. The result of reading his sermons is generally a good one. Thought is stimulated, and trains of association crowd upon the mind. If the object of preaching is to stir to mental life that object is abundantly realised.

* "Colloquies on Preaching," by Canon Twells (Peterborough). Longmans, 5s. "The Contemporary Pulpit Library," vols. 2 and 3 (Sermons by the Bishop of Peterborough and Archdeacon Farrar). Sonnenschein, price 2s. 6d. each. "The True Life," by Robert Eytton (Chelsea). Kegan Paul, 7s. 6d. "Enigmas of Spiritual Life," by the Rev. Alex. H. Craufurd. Stott.

† We wonder who is responsible for the assertion in vol. 3 p. 121 that the present population of the world reaches 100,000 millions.

While vivacity is the prevailing characteristic of Dr. Farrar's discourses, we should ascribe peculiar luminousness to those of Dr. Magee, and as only really strong thought can afford to be clear the Bishop's style is a decidedly strong one. He provokes attention rather by the directness of his appeal to your judgment than by the allurements of fancy or the adornments of felicitous reference. There are many passages absolutely devoid of specially attractive phrases such as take the eye in perusing the volume we have just referred to, but once let the subject get a grip of you and your attention is held by a master's hand. The personal presence of the preacher counts for so much that it would be easy to turn from the reading of several of these discourses with a suspicion that Dr. Magee's high reputation is hardly sustained by them; but there are others in which his deep sympathy, his courage, and his manly frankness reveal themselves in unmistakable force. Earnest and powerful we name this preacher, and the more powerful the more we regret that he follows at times so closely in the track of the ecclesiastic and yields so little to the new life of the age.

It is something like a descent to come from these discourses to those of the good Rector of Chelsea. His volume is made up of fair, average Church sermons, the subjects being usually suggested by the church calendar and the lessons for the day. The style is that of a well-educated writer who has no great compulsion on him to utter his soul to the world, but who thus week by week does his level best to improve the occasions as they come. He represents a very large proportion of the thousands of preachers to whom no great tribute of fame is due for any peculiar excellence in their sermons, but who contribute a weekly pabulum to the great unnamed multitudes who still are glad to go to the House of God. They give us familiar analyses, even to exhaustion, of the well-known stories of the Gospel. The people who listen are reminded of things with which they have been acquainted from childhood. There is little to startle, little to fascinate; but given a good pastor such discourses might do more good coming from him than the most brilliant orations.

We are sensible as we take up a volume which has proved very suggestive indeed, that we are in quite a different atmosphere from that we have just left. The Rev. Alex. H. Craufurd has the title of clergyman, and so far as we know he hopes to remain a sound divine in his Church. But he is an original thinker, and one who evidently has an ideal of the preacher's function very far removed from that of merely producing makeshift vapidities to while away a restful quarter of an hour on Sunday morning. His book deals with "Enigmas," and to have realised that the world is full of problems demanding solution—provisional if not final—from every age, is not given to those preachers who mistake an airy optimism for faith serene. Mr. Craufurd is a writer who has felt deeply and thought much. His faith is strong because of conflict, and in these very noteworthy discourses he provides a means for others, similarly impressed with the difficulties surrounding the deepest aspect of life, by which they may work out their problems to a satisfactory conclusion. To name the titles of some of these sermons will be sufficient to indicate the nature of the book and to illustrate the courage of the author. "Pity and Morality, a Reply to Mr. Cotter Morrison," "The Bondage and the Freedom of the Will," "Vicarious Suffering," "The Limits of Religious Knowledge," "If a Man Die Shall he Live Again?"—these are some of the subjects treated by him. We regret that space fails us to give here any adequate selection from this extremely thoughtful book. We hope to find another occasion for so doing. If we had more preaching of this kind there could be no charge of slothfulness and timidity brought against the clergy. But where would they find congregations who could bear such strong meat?

A MANUAL OF CHURCH HISTORY.*

A TEXT-BOOK which has passed through nine editions has at least obtained sufficient currency to make detailed criticism unnecessary. The book before us is said even to have obtained a virtual monopoly in the German universities, and to have been widely circulated in England and America. Published originally in 1849, and translated into English a little later, Professor Kurtz's manual has been added to and revised again and again, in order that it might be kept abreast of the results which new research into the antiquities of Christianity is continually giving to our hands. For fifteen years, from 1870 to 1885, Dr. Kurtz gave his undivided attention to the preparation of the ninth edition of his work, of which we have here an admirable translation. With many of the conclusions arrived at we do not agree, nor do we approve of a treatment of the origins of the Christian Church and doctrine which dismisses Philo in half-a-dozen lines; but for the

* "Church History." By Professor Kurtz. Authorised translation from latest revised Edition by the Rev. John Macpherson, M.A. In three volumes. Vol. 1. London: Hodder and Stoughton. 1888. 7s. 6d.

patience displayed in the work, the careful zeal which has guided its author through such vast masses, and bewildering mazes, of material, there can be nothing but admiration.

The translator has taken a step which will commend itself to most readers. In place of the long lists of references which the original contains to German authorities, and paragraphs in German periodicals—all more or less inaccessible to English readers—he has given us references to English books, or to such German authors as have been translated into English. Some of the more important Encyclopædias, and so forth, have, of course, to be referred to, although untranslated, and some of the passages cited illustrate, rather than support, the author's statements; but, on the whole, the plan is a good one, and especially as Mr. Macpherson has placed his references under the text. Students who can read the articles in the German periodicals will have no need of a translation of the original.

The book itself is well planned, has a wide range of subject, is marked by carefulness of detail, is well printed, and elegantly got up. We shall welcome the other volumes of the work, which, in order to be complete, will stand in need of a very extensive index. S.

SCIENTIFIC RELIGION: LAURENCE OLIPHANT.

THIS book is said to be the one on which its author, so lately taken from us, based his chief hope of earthly immortality. Viewed as a permanent contribution to our literature, this hope is hardly likely to be verified. There is too much in it that is utterly fanciful, far-fetched, and impracticable. But interwoven with it all is "many a gem of purest ray serene," well worth grateful recognition from all of us who rejoice in the religious freedom which leaves us open to every fresh ray of light, come whence it may. Mr. Oliphant's genius, though distinctively Christian, is well-known to be steeped in Oriental lore and mysticism, and although we may not follow him in his minute interpretations of Scripture, we may be well reminded of what we, perhaps, sometimes forget—the intensely Oriental character of the whole Bible, and the mystic element in many of Christ's own utterances, and still more so in those of Paul—an element noticeable in the most highly inspired minds of all time, and commented upon quite lately in our daily Press as appearing in the earlier writings of Tennyson.

But this mystic element of religion, as propounded by Mr. Oliphant, has in it nothing vague, or dreamy, or useless. To him the spiritual world is quite as, nay far more, real than the solid earth, and what we call the "future life" is to him a present reality. In this respect he is very closely allied to the Swedenborgians; and, in this view, it is no mere poetical license to say that "millions of spiritual beings walk the earth, both when we sleep and when we wake."

Mr. Oliphant goes so far as to believe even that to those whose souls are divinely opened there is no real loss by death. He says, "In all cases our relation with those who have passed away is retained in one form or other, and we are able to influence their lives where they are, as they are able to influence our lives here . . . Few realise how much they can often help those who have preceded them, and how much they can be helped by them. When, however, it is clearly apprehended that visible matter is purely relative to our senses, and that the matter which is invisible to us bears the same relation to the senses of invisible beings that surface matter does to our senses, we shall have less difficulty in imagining a condition of things in some respects analogous to the matter, with which we are familiar." And again, "Parents who have lost children should always remember that the progress of their offspring in the unseen is much influenced by their own lives here, and that in proportion that they rise here does the upward attraction increase upon the child there; while many of their own impulses to high and noble action here may be projected upon them, quite unconsciously to themselves, from children whom they say they have lost, but with whom they are far more nearly connected than if they had lived."

To those who know the deep, dull pain of taking up the burden of life again after bereavement, and feeling that there is no more to be done for the child who seems to be gone beyond our help, this view, that in doing our best duty here we can still be of use there, is surely very lovely and consoling. To Mr. Oliphant it is something more—it is true. He certainly writes as one having authority so to do, but with that curious personal simplicity and modesty, characteristic of all pure souls who believe sincerely that they are commissioned from above.

There is no room for dogma in his system of theology. He clings fast only to the eternal principles of righteousness manifested in all ages and in all climes, whether in Buddha, as pictured in the lovely "Light of Asia," or in the later divine presentment of Christ. And his insistence on the practical humanitarian outcome of this interior

state of holiness might satisfy Mr. Frederic Harrison himself. "If we would co-operate with Christ it is not by worshipping the fictitious relics of a cross on which he fulfilled his mission nineteen hundred years ago, or by metaphorically clinging to its word. . . . Our concern is not what he accomplished then, except as a matter of most sacred history, but what he demands of us now. . . . This work was for no one individual, and no one individual has the right to appropriate it to himself, and turn it all to his own private and personal advantage. It was for all humanity, and we can only share in it, as we lose ourselves in the great humanitarian need; and the great humanitarian need is not a harp or a crown, but social reconstruction—the extinction of crime, poverty, sorrow, and physical disease, and the substitution for them of sinlessness, health, and happiness." The popular doctrine of the Atonement is in this and many other passages vehemently refuted by Mr. Oliphant, and likewise that of the Trinity and the Calvinistic scheme of election. In these and other points he is so much at one with us that it is disappointing to find him ignoring, as, alas! it is too common to ignore, our very existence in the midst of that modern Christendom which he condemns as though it contained no element but the orthodox one.

However, we must forgive our author this and much more, in consideration of his noble teaching. This is the prospect he holds out before each seeking soul:—"This religion of the future will be founded on personal revelation and personal experience. It will not be a subject which can be discussed in the schools, nor ventilated in the public Press, nor defined by Convocation in Catechism. The only Catechism which the religious man, animated by the quickening life that is now descending, needs, his own conscience will formulate; the only doctrines are those which will be shown him by the effort of doing the will of his Father; the only demonstration upon which he will rely, to convince the unbelieving, will be 'the demonstration of the spirit with the power;' and the force of his arguments will lie in the force of his sympathies."

It may be very much longer than Mr. Oliphant imagines before this prospect is realised. But we may find immediate help and comfort in the following eloquent passage, which may or may not be scientific, but which undoubtedly breathes the very spirit of religion:—"Let those who have sown in tears here know that if they have learned the lesson their grief was intended to teach them, the harvest will be found on the other side. There is not an atom of suffering—and suffering, like everything, is composed of atoms—which they have endured here which has been wasted, for it is a peculiarity of the atoms of the emotions that they become transmuted by the amount of divine vitality which can be projected into them during their earthly passage. The suffering and the pain and the misery of the world are its dross, but they are all capable of being transformed in the crucible of life, into pure gold. Every pain-atom, whether it be moral or physical pain, becomes a joy-atom when it has done its work of purification here and passes upwards like incense to that bright atmosphere where it condenses into a joy-atom, and forms a piece of substantial happiness waiting to be entered into by the one who felt the agony of it on earth, and who, instead of rebelling then, cherished it as a priceless gift from God. This is the true Karma."

It will be seen by these few extracts from a very extraordinary book that Mr. Oliphant has a definite system of theology to replace the rejected orthodox one. He believes with Tennyson that "good will be the final goal of ill," inasmuch as the lesser must of necessity gravitate eventually to the greater, which is God, the aim and the end of all being. An appendix to this work, by a clergyman, is also interesting, especially in a theory of the so-called miracles, which commends itself to a certain class of minds, but it cannot be entered into here. Many portions of the book are open to criticism; but such words as have been quoted, with many others, we would not willingly let die. They are above and beyond all criticism, and claim only our admiration and gratitude.

E. M. H.

London, Jan. 14.

"JOHN WARD, PREACHER."—We have received the following note from Messrs. Longman, who are about to issue a popular edition of this suggestive work:—"Messrs. Longmans and Co. are the sole authorised publishers in this country of the above successful novel. They pay a royalty to the author, Mrs. Deland, on every copy they sell. As the novel was first published in America it is not copyright in this country, and Messrs. Warne and Co. have availed themselves of this fact to publish a pirated edition. Notice is hereby given to booksellers and the public that Messrs. Longman's edition is the only one authorised by Mrs. Deland. Messrs. W. H. Smith and Son have refused to buy any copies of Messrs. Warne and Co.'s edition."

The Inquirer.

*A Religious Political, and Literary Newspaper and Record of Reverent
Free Thought.*

ESTABLISHED 1842.

LONDON, FEBRUARY 23, 1889.

THE FUNCTION OF THE PREACHER.

IN proportion to the sacerdotal element in a church preaching occupies a subordinate position. In the Roman Catholic Church it occupies a very inferior position, and comparatively there is little of it. Among Protestants of all sects it is much more important, and it has a larger place in their services. The reason is clear enough. The Roman Catholic Church claims that it inherits the authority of CHRIST over the conscience of men which he delegated to it through the Apostle PETER, its first Bishop; and in its services the priest is engaged when performing mass in repeating the vicarious sacrifice of CHRIST on the Cross to appease an angry Deity. Hence there is little preaching in its churches except on special occasions, and by specially gifted and well-prepared orators, and then the commands of the church are delivered to its subjects; their reason is not appealed to. Much preaching would be apt to rouse the mind into action, and the questions of prying intellect would be dangerous to the claims of the church. These services may help in the development of a reverence, and to the quickening of the faculties which express themselves through music, painting, sculpture, and architecture; but the manly virtues which manifest character are stifled, and human nature is maimed in its development. Let the adherents of this church obey every command it gives, and be constant in the performance of all its rites, neither their development nor their moral growth would be helped, though a sensuous spirituality might possibly result.

Among Protestant sects preaching occupies a more prominent position in proportion as the sacerdotal element lessens. With them the preacher has a message to deliver, and certain conditions to lay down on which the King of men will pardon them, for all are rebels by nature. Hence he is but a messenger from a monarch, a herald offering terms. And in accordance with the fundamental principles of these two churches they are right; let their premises be granted, and consistently they can pursue no other course.

The Unitarian Church occupies a different position from either of them. It has different aims and objects before it, and it has other principles and other ideals. They aim at "saving souls"; Unitarians hold that as all souls belong of right and by nature to God, and that as He is all-good, all-loving, and all-wise, they are safe in His keeping. The work of the Unitarian Churches is to develop character, to elevate the aims and ideals of men, to improve the individual, and so act on the conditions and institutions of society. It seeks no passing results, but permanent good in this world, and through it eternal good in the world to come. It seeks to influence the thought and feeling of men in such a way that while prayerful reverence and trusting love in God be deepened and strengthened, the social affections shall be also quickened, so that each of its members shall become a worker for the good of his fellows in the social and scientific spheres, and add to the sweetness and affection of home life. The pith of a man is found in his religion, and if this can be made what it ought to be all life will become divine. To improve the individual members of a community is to insure progress in everything belonging to it. Thus looked at the function of the preacher is one of the most important a man can engage in, for he comes in contact with his fellow men on their higher sides, and through their most vital faculties. As a teacher he wields an educative influence, and also helps to form the disposition and temper of minds of those who listen to him constantly, and so does he help to raise the level of thought and morals of the community of which they form a part. For the furthering of these ends he should furnish matter for the mental faculties and stimulate them into activity, not something that will charm for half-an-hour and then be forgotten. As theology is rightly queen of all the sciences they should all be made to pay the tribute of their special facts, so as to throw light on the government of the universe and the principles on which GOD governs it; for each fact of science is a ray of light from the Father of Lights. So should the preacher

by careful study furnish his hearers with only well-considered thought, in his special position keeping in mind DEFOE'S maxim that "he who opposes his own judgment against the consent of the time"—and the Unitarian has long done that—"ought to be backed with unanswerable arguments, and that "he who hath truth on his side is a fool as well as a coward if he is afraid to own it because of the currency of other men's opinions." The preacher's influence should be a quickening, inspiring, and informing one. His true work is to kindle lofty aspiration, stimulate noble feeling, to put that pressure on thought which will compel it to activity, and to guide it to high and pure ends; to nurture admiration for whatever is excellent on Christian or heathen ground, and to call forth the heart's natural detestation for whatever is evil. His business is not to indoctrinate his hearers with his own special opinions; nor is it his duty to be the echo of their doctrinal notions. He occupies too responsible a position, he discharges too solemn a function, than to have any lower work than searching for truth and for the telling it when he has found it. Of course, the preacher cannot be without opinions of his own, or he will be without clear ideas, and he will speak falteringly and feebly; he will be apt to play fast and loose with great principles, which is at once mental confusion and moral deterioration. And even if it produced mental acuteness it would be spiritual loss, a sacrifice of the higher to the lower. He who does not come to conclusions on matters he is constantly dealing with, though they be but provisional, is either a poor creature mentally or a conscious knave working without an object or an aim.

It is the preacher's business to insist that religion ought to be the pervading and guiding spirit of every sphere and phase of life, not as enforced by the state, but as the informing power of individual conscience. It is the only genuine religion that shows itself at the writing desk and the anvil, at the mechanic's bench and on the shoemaker's seat, at the loom, the plough, and in the home; in short, that mixes itself with life as GOD mixes His sunlight with the air we breathe. For true piety is everyday goodness, progressive virtue, bright, grateful temper, and manly action, as well as reverent love of GOD and a prayerful spirit. The preacher who leads his hearers to imagine that religion consists mainly in thinking and talking about eternity, and of the saving of the soul, is more likely to produce spiritual dyspepsia than genuine, wholesome piety. The preacher has to keep in mind that, as against the strong thought of our time placid exhortation, or a number of Scripture texts neatly mixed with pretty sentiments, will ripple like a breeze against some mountain rock, and with as little effect. So that he is bound to show that science, that is, the facts of nature arranged in order, revealing the principles at work therein, shows alike the wisdom and goodness of GOD. He will not only trace the wonders of the heavens and earth as manifested by science and glorified by poetic insight, but he will see the working of GOD's all quickening spirit everywhere, in history helping and guiding progress, in the nature of man proving that under the surface of his weakness, errors, passion, and appetite, there are elements of goodness, deeper, stronger, and more active than the evil manifest everywhere, for the higher faculties of man are correlated to answering relations in the universe, which are the manifestations of GOD's holy spirit. He will study the institutions of his country in order to strengthen their good, and to find a remedy for what is wrong in them. And in all and through all he will learn that most of the mistakes, and miserable blunderings in education, social arrangements, and political errors, have their roots in the false theologies that mislead men, for they operate on the most sensitive, vital, and influential part of man's nature.

Instruction and stimulus are what men need from their religious teachers. The right work of the Church is not to decide what men should think or believe, but to help them to come to their own conclusions. It best answers its true purpose when it leaves its members to reason, and aids individual conscience to supremacy over the life, for the end of religion is the production of good men and women, at once pious and prayerful. So that the chief concern of the Church is with character. Still the preacher has to war with error as well as to establish truth. There are doctrines proclaimed as Christian which have no more organic connection with Christianity than the parasite has with the tree whose life it feeds on. These doctrines tend to hinder man's development, and they at once befoul his nature and belie the character of GOD. And in connection with them the faithful preacher remembers the words of S. T. COLERIDGE: "To all new truths or regeneration of old truths, it must be as in the Ark between the destroyed and about-to-be-regenerated world, the raven must be sent out before the dove, and ominous controversy precede peace." Of course he will engage in such work reluctantly

for he knows that it will be apt to lead many good men into misconceptions of him; but he will prefer the pain of wounded social affections to the smart of conscience which results from neglected duty. Such doctrines as the Trinity, which bewilders the clearest head, are sometimes called trials of faith. Rather is it an appeal to credulity, the dark imp that so often apes the form of faith. There is also the doctrine of Natural Depravity, which, when really believed in, take the heart out of all efforts at improvement, for it denies to man all capability of good of any kind. Then there is that stupendous libel on the character of GOD, Eternal Punishment, which turns GOD's love into a mockery, and declares His government of the universe a failure. These will serve as an illustration of the kind of negative work the true Preacher will do—for he will smite error in the intellect as well as wickedness in the will. He will be the more effective in his denunciation of sin because he has no totally depraved nature to deal with, which would make it a law of man's life rather, for which, therefore, he could not be blamed; and he can appeal to the beauty and glory of GOD's love inasmuch as that, while punishment for wickedness will be certain, the elements of hopelessness and revenge are banished from it, and he can declare that GOD is Love without qualification.

The true preacher will not confine himself to the poetry of his profession, and charm his listeners' ears with eloquence and their minds with beautiful pictures only, or dwell alone on the ideal. He will deal with the prose of life as well. He will deal with gambling—not only or chiefly that of dice, cards, or the race course, but much more with its deadliest forms on the exchange, in trade, and speculation. He will strike at working men shuffling and shirking their work, as well as at greedy and grasping employers; at envy, malice, slander, and all the black brood, which are to men what venomous creatures are to the physical world; and against personal impurity so subtle in its evil, and drunkenness, so enormous in its extent, and so terrible in its effects. For the practical sins committed day by day are evils that we have to fight against with all the weapons at our command. Above all, however, he will preach the positive truths he has in his keeping. He will dwell on the love and Fatherhood of GOD, and its correlative truth, the brotherhood of man, and that man has within him the capacity of continual growth towards perfection by the free and constant use of his faculties. For this reason he will preach Free Thought, not because he believes in license, but because perfect liberty is the true way of life to man. All this he will preach, and that public worship and private prayer is for one grand purpose—that men may grow in goodness. The function of the preacher, in PAUL'S grand words, is that he may be the helper of man's joy in GOD.

W. M.

SPECIAL ARTICLES.

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THE ORIGIN OF THE SYNOPTICAL GOSPELS.

NOTES OF LECTURES DELIVERED AT ESSEX HALL BY PROFESSOR J. E. CARPENTER, M.A.

V.—MESSIANIC ELEMENTS IN THE SYNOPTICAL GOSPELS: THE BIRTH, THE BAPTISM, THE TEMPTATION.

On this group of stories, said the lecturer, the Messianic character was most strongly stamped, especially on the first, which described the most startling miracle of all. It was right to require evidence of completer accuracy in proportion to the unusual character of the event. All the Synoptics unanimously represent Jesus as the son of Joseph and Mary (Mk. vi. 3, Lk. iv. 22, Mt. xiii. 55); but Matthew and Luke prefixed narratives concerning which Dr. Westcott observed that "each picture is drawn with perfect independence, and yet so that the separate details are exactly capable of harmonious adjustment." Both agreed in the Davidic descent, the Virgin-birth, and the Nativity at Bethlehem. With respect to the Davidic descent, though Jesus was often saluted as "Son of David," he did not use the title, but apparently repudiated it (Mk. xii. 35). As for the genealogies, they were at variance with each other, and could not be reconciled either by the supposition that one represented Mary's line, or by the suggestion that the diversity of Joseph's fathers was to be explained by the custom of the Levirate. Yet it would seem from the case of Hillel that Davidic descent might be generally accepted, and Paul knew to what tribe he belonged. Paul affirmed the Davidic ancestry of Jesus, and this was perhaps the weightiest argument in its favour; the story of Hegesippus about the members of the family of Jesus who were summoned before Domitian as descendants of David being of far less value. With respect to the Virgin-birth, it was obviously incompatible with the genealogies; and the solemn annunciation in Luke, followed by Mary's visit

to Elizabeth in Judea, was from quite another mint than Matthew's story of the dream by which Joseph was bidden to receive her as his wife. Further, Matthew placed the home in Bethlehem, Luke in Nazareth, and the events after the birth were quite incompatible; Meyer and Weiss, among modern German apologists, admitting them to be irreconcilable. The narratives of Matthew and Luke were then examined separately, the lecturer dealing mainly with the difficulties of the Magi and the star in the one, and the census in the other. In regard to the latter, if the several improbabilities could be got over separately it still remained a question if they could be got over all together. The English apologists seemed in this matter less open to influence than their German brethren, who freely conceded that Luke had blundered. Weiss, in fact, thought that the whole story of the Miraculous Conception had not become known till very late—perhaps after Mary's death—when recollection had become very confused. And yet on this slender evidence, with all historic accuracy obscured, this stupendous miracle was to be received.

In attempting to account for the rise of the stories it was useless to try and explain every detail; all that could be shown was that many ideas and emotions blended. First, there was the conception of Messiah as Son of God. Mark apparently presented this as beginning with the Baptism; Matthew and Luke transformed it into physical objective fact; Matthew, in particular, seized on the prophecy of the son of Virgin-birth according to the Greek form of Isaiah vii. 14, though this had not been Messianically interpreted in the Synagogue. This was, in fact, only the extension of the frequent miracle in the Old Testament, as was seen in the cases of Isaac, Samson, and Samuel. How constantly Old Testament ideas were present in the background might be seen by comparing Lk. i. 28 and Judg. vi. 12, Lk. i. 3, and Judg. xiii. 3. The birth in Bethlehem was naturally the realised form of Micah v. 1, which the Rabbis understood Messianically, though it actually referred to the deliverer who should throw off the Assyrian yoke. Luke perhaps mentioned the circumcision and purification to show that while in the flesh the Messiah had conformed to the requirements of the Law. The association of Jesus with the manger and the shepherds was in accordance with Luke's frequent reference to the poor, while the Star in Matthew seemed founded on the Star in Num. xxiv. 17, interpreted Messianically in the Synagogue. The Magi and their gifts fulfilled the prophetic expectation concerning the Gentiles, when the new divine light should arise, cp. Is. lx. 2, 3, 6. The story of Herod and the Massacre at Bethlehem seemed only a variant of similar stories of heroes in peril elsewhere. The tradition of Moses as presented by Josephus contained a most curious parallel. The Apocalypse, in what was perhaps its earliest Jewish section, showed the new-born Messiah as in danger, and caught up to heaven out of its reach, Rev. xii. 1-6. Lastly, as regarded Egypt, there was the prophetic motive in Matthew's quotation from Hos. xi. 1, and in the reason assigned for the settlement at Nazareth this seemed to reappear in the play on the word Nazarene, Mt. ii. 23, which was believed to be founded on the Hebrew word *nezer*, "branch," in Is. xi. 1.

Out of some such motives, and others which could not now be traced, had these stories arisen. It was plain that their authors were saturated with the Old Testament. Yet it was hard to believe that they had been born on the soil of Palestine. The Ebionite section of the Church rejected them; and in the Gospel of the Hebrews, where Jesus (in accordance with the feminine gender of the Hebrew word for *spirit*) spoke of "my mother, the Holy Spirit," they had no place. Certainly, they offered less stumbling-blocks to the Greek Christians, and Justin actually compared them with Gentile prophecies about sons of Jupiter, Perseus and the virgin-birth, Æsculapius healing the sick and raising the dead, and Bellerophon ascending to Heaven. If it was alleged that such stories could not have arisen within so short a time, let them examine the legend of the miraculous birth of Plato, whose mother conceived by Apollo. This was mentioned by no less a person than Plato's successor in the presidency of the Academy, his own nephew, Speusippus. So a freedman of Augustus named Marathus affirmed that before his birth a prodigy took place at Rome by which it was foretold that nature would bring forth a king for the Roman people, and the terrified Senate passed a decree that no one born in that year should be reared. Similarly another writer, named Asclepiades, quoted by Suetonius—who himself flourished under Domitian and Trajan—related the miraculous conception of Augustus through the embraces of Apollo after his mother had slept in the temple of the God. In these cases the myth had actually grown in even a shorter interval than that between the birth of Jesus and the composition of our Gospels of Matthew and Luke. Finally, a most remarkable parallel to the general idea was to be found in the legend of the birth of the Buddha. There was the selection of the Lady Maya for his incarna-

tion; the dream of the Queen mother, and the interpretation by the Brahman; the events at conception and at birth; the angels' song, and the universal joy; and the prophecy of a venerable sage when the child was solemnly named, concerning his future greatness. Here the creative influences of the idea could be recognised by all beyond dispute.

In passing to the Baptism and the Temptation, the lecturer said that he should not deal with their inner psychological significance in the history of Jesus, but only with the influence of the Messianic idea on the outer form of the stories. The narratives of the baptism belonged to the view of the human origin of Jesus, and represented him as made the Son of God, *i.e.*, Messiah, by the descent of the Spirit upon him. The simplest form appeared to be that of Mark; Matthew's description of the voice as addressed to the spectators rather than (as in Mk. and Lk.) to Jesus, being, perhaps, the latest of the three. Another form was cited by Justin from the *Memoirs* quoted from the Messianically interpreted Psalm ii., "Thou art my Son, this day have I begotten thee," which also occurred as a variant in Luke; while the Ebionite Gospel gave both, and the Gospel of the Hebrews related that fire appeared on the water, and the voice addressed Jesus as the culmination of the whole line of prophets. Then came the necessity of reconciling the Messianic dignity with the Johannine baptism into the remission of sins. The Fourth Gospel apparently omitted it. In Mt. iii. 14 there was a kind of apology for it, as if John had known the Messianic character of Jesus beforehand. In the Ebionite Gospel a similar scene was placed *after* the utterance of the heavenly voice: "Then John falling down before him saith, 'I entreat thee, Lord, baptise me;' but he prevented him, saying 'Suffer it, for thus it is fitting that all things should be fulfilled.'" In the Gospel of the Hebrews the same feeling expressed itself somewhat differently. When the mother and brothers of Jesus proposed to him that they should all go and be baptised, he replied, "In what have I sinned that I should go and be baptised by him, unless this very thing which I have said is ignorance?" All these were clear indications of the difficulties encountered by the tendency to exalt the personality of Jesus when confronted with historic facts like the baptism, and the different answers by which they were explained.

Lastly, the story of the Temptation undoubtedly corresponded with the profound truth that no lofty mind undertakes any great task without inward struggle. This was all concentrated in one series of dramatic episodes, whose allegorical form some English apologists admitted, though others still clung to the realistic interpretation. The opposition between Jesus and evil was naturally clothed in the shape of a personal resistance to the solicitations of Satan, the head of the hosts of wickedness, whose sway Messiah would break (cp. Mt. xii. 24-28, Lk. xi. 17, 1 Cor. xv. 25, and the Apocalypse). The wilderness was not only the haunt of the powers of evil; it had also been the place of retreat for Moses and Elijah. Each of the three temptations appealed to the Messianic character of Jesus; the first—to use his miraculous energy for the supply of his own wants—referring to the contrast between his intrinsic might and his outward poverty; the second (following the more artistic order in Mt.) suggesting that he should win the people's faith by a palpable display of divine support; the third alluding to the contrast between the national hopes of universal sway and the Gospel doctrine of the kingdom as an inward spiritual state. In the story of Gotama, after he had attained Buddhahood, and was about to undertake the office of Teacher of the Truth, the difficulty of his task, the indifference, stupidity, and opposition which he would have to encounter, rose before his mind and well-nigh deterred him. This was a human and natural motive. But the legend, fixing on the poetical saying that when he mastered the real nature of things, he dispelled the hosts of the Evil One like the sun illuminating the sky, elaborated a story of the mighty onset of Māra (the Hindu Satan) with every conceivable form of diabolic wiles, all of which the Buddha repelled with resolve of immovable virtue. And, going back to an earlier period still, the "Night of the Great Renunciation," when he left his home and vowed himself to the search for truth, it described how Māra appeared to him as he quitted the city, and offered to make him sovereign of the world. Here were similar motives, resulting in similar stories. If the creative influence of ideas could thus be traced in the legends of Birth, and Baptism, and Temptation, might not other narratives owe their origin to the same general stimulus?

THE ISLES OF THE MIND-READERS.

THE February number of *Harper's Magazine* contains a paper by Mr. Edward Bellamy, which, though in form an extravagant tale, is in substance a psychological and religious study at once noble and profound. It relates the adventures of a traveller whom storm and

shipwreck delivered on the beach of an unknown southern island, inhabited by a race descended from certain sorcerers of Persia exiled by the Arsacids three centuries before Christ. The commonplace machinery thus borrowed from Gulliver enables Mr. Bellamy to discuss the spiritual and social effects to be expected among a community of perfect mind-readers. For the children of the soothsayers, by systematic stirpiculture, have so nurtured the power of thought-reading that they have but to turn the attention on to any individual to discern the sum total of his consciousness as in an open book; while the methods of articulate language are so transcended by these newly-evolved powers that the faculty of speech itself has perished through atrophy of the organs.

When the hero first realises that every man and woman he meets can explore the most secret chambers of his mind at will, he wants to run away and hide himself—an impulse springing from no conscience-stricken sense of deadly sin, but "from the knowledge of a swarm of fatuous, ill-natured, and unseemly thoughts and half-thoughts concerning those around him and concerning himself, which it was insufferable that any person should peruse in however benevolent a spirit." But he speedily discovers that the very knowledge that his mind is overlooked acts as an automatic check on low thought and feeling, sweetening and simplifying all the processes of consciousness.

Very penetrating is the sketch of the purifying action of this knowledge that one is known on the fountains of character:—

"How shall I describe the delightful exhilaration of moral health and cleanness, the breezy oxygenated mental condition, which resulted from the consciousness that I had absolutely nothing concealed! . . . Are we not all ready to agree that this having a curtained chamber where we may go to grovel, out of sight of our fellows, troubled only by a vague apprehension that God may look over the top, is the most demoralising incident in the human condition? It is the existence within the soul of this secure refuge of lies which has always been the despair of the saint and the exultation of the knave. It is the foul cellar which taints the whole house above, be it never so fine. . . . Think what health and soundness there must be for souls among a people who see in every face a conscience which, unlike their own, they cannot sophisticate, who confess one another with a glance, and shrive with a smile! Ah, friends, let me now predict, though ages may elapse before the slow event shall justify me, that in no way will the mutual vision of minds, when at last it shall be perfected, so enhance the blessedness of mankind as by rending the veil of self, and leaving no spot of darkness in the mind for lies to hide in. Then shall the soul no longer be a coal smoking among ashes, but a star set in a crystal sphere."

In these islands of the blest the illusions of conceit and self-depreciation are no longer possible. To a man who sees in every other man he meets a perfect reflection of his own mind, it is as inevitable to think of himself justly, as he ought to think, as it is impossible for a man standing in a hall surrounded by mirrors to cherish delusions as to his profile or his figure.

The second great transfiguration which the reading of mind by mind effects is the spiritualisation of friendship. Every acquaintance becomes a friendship, every friendship glows into love, and the supreme love between man and woman is glorified into a rapture of sympathy which races hemmed in to the avenues of speech can never know. For "the peculiar joy of friendship is the sense of being understood by our friend as we are not by others, and yet of being loved in spite of the understanding." But in ordinary lands that understanding is at best but dim and dull.

"Who among those who read this has not known that sense of a gulf fixed between soul and soul which mocks love? Who has not felt that loneliness which oppresses the heart when strained to the heart that loves it best? Think no longer that this gulf is eternally fixed, or is any necessity of human nature. It has no existence for the race of our fellow-men which I describe. . . . Like the touch of shoulder to shoulder, like the clasping of hands, is the contact of their minds and their sensation of sympathy."

By that perfectness of understanding, judgment of others becomes at once absolutely just and very tender. Half our blame of our fellows would be turned to sympathy or pity if all the web of their subtle, complex consciousness were open to our gaze. And the sense of being subject to this just judgment and to no other gives to our hero a firmness and repose which our own sensitiveness to the fallible opinion of our neighbours rarely permits us to attain.

We pass by the delightful picture of the coming together of the lucky narrator and the woman between whom and himself there flashes at once intuitive consciousness of perfect mutual fitness, to consider what compensations there are for us who shall never be so fortunately wrecked in the Antarctic Seas.

In human friendship, including that consummate friendship which deepens into love, the sense of mutual comprehension, imperfect though it be, is undoubtedly an element of pure joy, without which the delight of friendship would not be. Yet is there not another side? Is there no joy in the very mystery of the kindred

individuality? If all *exploration* were done away through perfect knowledge, would not a very subtle charm be gone? As the zest of truth is at least as largely in the hunting after it as in its possession, so also the thrill of affection is not less keen in the searching of the treasure-house of the friend's heart, with its dimly-lighted chambers, than in the fruition of perfect knowledge of all that it contains.

But the longing to be understood, the yearning for sympathetic comprehension, is one of the dominant notes in the contrast instituted between our actual estate and the ideal condition of the creatures of this fascinating fiction. And a most true note it is. For the man who believes that no other consciousness can penetrate his own, that he cannot be revealed to any but himself, and to himself most imperfectly, it seems to us that in moments of reflection life must be a loneliness intolerable to gaze upon. And to such a man, it seems to us, there must indeed be danger of the secret chamber becoming the cellar whose exhalations poison all the palace reared above, the place of grovelling which the essayist describes. But surely to the religious man all this is changed. Not, indeed, to the man formally religious, but to him to whom God is a real presence. For to him this secret chamber becomes no other than the presence chamber of the Spirit. As of old into the Holy of Holies passed the High Priest alone, there to know the rapture and the awe of the shining of the Shechinah of God, so the soul, its own high priest, there has a chamber of the secret presence into which no brother's eye may gaze, where no brother's voice may stir the solemn air. The loneliness of that sealed room which no human friend can ever enter would, indeed, without God be maddening. With God, known and felt, it becomes the sanctuary of inspiration for all the commerce of life.

Finally, we indulge the speculation whether evolution may not really have in store for the human race some such power of mind-converse as our tale portrays. May it not be indeed that a sensitiveness, as yet but rudimentary, to the action of other minds directed on us, so acute as often to forestall the words of the lips or even the glance of the eye, may be among the hidden promises of the æons? This, at least, we firmly believe: that if intercourse between man and man is throughout the span of the earth's existence to remain a matter clumsily contrived with agency of tongue and teeth, yet as spiritual religion slowly overcomes the brute-nature in our children and refines and enhances their spiritual faculty, the human soul will become normally much more sensitive to the direct touch of God, and the divine converse which from time to time has made the rapture of the saint and the mystic, will be known every day by the toiling men and women who conduct the commerce of the world. R. A. A.

CENTRES OF SPIRITUAL ACTIVITY. BUDDHISM IN CHRISTIANITY.

A LECTURE entitled as above was given at South-place on Sunday last by Arthur Lillie, Esq. The lecturer commenced by quoting from an article on *Le Bouddhisme en Occident* in the *Revue des Deux Mondes*, in which M. Burnouf held that the Christianity of the Council of Nice was due to a conflict between Buddhism and Mosaism. History and comparative mythology are teaching us every day that creeds grow slowly up; none come into the world ready made as if by magic. Mons. Burnouf held that the Indian origin of Christianity was "now no longer contested;" but the lecturer differed from him a little on this point. For a long time folks had been struck by the resemblances or rather identical elements contained in Christianity and Buddhism. Writers of the firmest faith and most sincere piety have admitted them. These identical elements in Christianity were posterior to Buddhism. But this does not prove that Christianity was derived from Buddhism. So the problem remained unsolved until recently, "when the pathway that Buddhism followed was traced step by step from India to Jerusalem."

BUDDHA'S EARLY HISTORY.

The lecturer here gave a full summary of the events connected with the birth—the immaculate conception of Buddha, son of Queen Mâyâ, the King Suddhâdana being the nominal father. Miraculous communications of the conception were made to both the king and queen, and the spirits of the pure abode hymned,

"Guerdoned with righteousness and gentle pity,
Adored on earth and in the shining sky,
The coming Buddha quits the glorious spheres
And hies to earth to gentle Mâyâ's womb."

This resembled the double annunciation made to Mary (Luke i. 28) and Joseph (Matt. i. 19) respecting Christ. The accounts of the two New Testament writers stultify one another. The Buddhist narrative, on the other hand, is harmonious. All through, the lives of Buddha and Christ run in very parallel lines. A large star glittered in the sky at the moment of Buddha's conception, birth, and emancipation from the lower life. Asita, "the Indian Simeon," was moved by the spirit to come and salute the young infant and forecast his

mighty destiny. When Buddha comes to the womb of Queen Mâyâ birds pause in their flight, and rivers are arrested in their flow. There are long genealogies of King Suddhâdana. The young child is presented at the temple; he receives gifts. Idols bowed to him as in "The First Gospel of the Infancy" the great idol bowed to Christ. It was said that if the son of Mâyâ were to be a Buddha he would see four tokens of the fact—viz. (1) an old man, (2) a sick man, (3) a corpse, and (4) a holy recluse; if he did not see these he would be a "King of Kings." The father tried by all manner of amusements to keep these sights away from his son, but without success. On seeing *old age* Buddha said, "If this body is to be the abode of old age what have I to do with pleasure and its intoxications?" On seeing the *sick man* who had a fear of death, he exclaimed, "If the health of man is but the sport of a dream, and the fear of coming evils can put on so loathsome a shape, how can the wise man, who has seen what life really means, indulge in its vain delights?" On seeing the *corpse* he said, "Woe be to life which is as a breath! Woe be to the idle pleasures which debase humanity." And on casting his eyes on the *holy recluse* Buddha said "Such a life I covet. The lusts of man are like the sea water—they mock man's thirst instead of quenching it. I will seek the divine vision and give immortality to man." He flew from the worldly attractions of the palace, and for seven years sought the "divine voice." This he received by baptism. Then he fasted forty-nine days and nights, after which Mâra the tempter visited him offering "the kingdoms of the earth and the glory thereof." Buddha proposed to substitute for a priestly and ceremonial religion a religion of the *heart*, to break up the priesthood, and to found a *universal religion*, a thing never before thought of. "Buddha," says M. Burnouf, "opened his Church to all mankind without distinction of origin, caste, country, colour, sex." "My law," he said, "is the law of grace for all." He drilled an army ("the Mob of Beggars"), whose self-abnegation has never been equalled, who went north, east, south and west, never halting more than a night in one place. The newly discovered "Teaching of the Twelve Apostles" shows that Christianity was spread by the same process.

Buddha had "twelve great disciples"; his teachings are condensed into a special "Sermon on the Mount." He had a water baptism; he was transfigured on a mount; he went to hell and freed the spirits in prison; and he converted a penitent thief. Amrapali, the Buddhist Magdalene, and "other sinners of the city" washed his dead body with their tears. A Judas at the last supper changed Buddha's bowl for a poisoned one. And the graves seem to have given up their dead when Buddha expired, for his disciples saw myriads of spirits near the city.

BUDDHA'S TEACHING.

Buddhism means gnosticism—interior knowledge. There is a plane of *matter*, and a plane of *spirit*. The former represents earth with its ambitions, and the latter God, happiness, peace. "Who speaks and acts with the inner quickening," says Buddha, "has joy for his accompanying shadow." The "Buddhism of Buddha" taught that after Nirvâna, or man's emancipation from rebirths, the consciousness of the individual *survived*, and that he dwelt for ever in happiness in the "Brahma heavens." A second or "innovating school" taught that, after Nirvâna, the consciousness of the individual ceased. The god of the first school was Buddha, the "intelligent" one; the god of the second school was Sunya, "unintelligent causation." A Buddhist said, "Confess and believe in God, who is the worthy object of obedience." A king wrote, "I pray . . . for those who differ from me in creed that they, following my example, may with me attain unto eternal salvation."

BUDDHIST PROPAGANDISM.

The fact that Buddhist missionaries came to Egypt is confirmed by Philo. The religion of Israel did very well for a small Bedouin tribe but the merchants of Alexandria must soon have found its three compulsory annual pilgrimages to Jerusalem quite intolerable. The result was a compromise. Renan, in "Les Langues Sémétiques," sees traces of Buddhist propagandism in *Palæstine* before the Christian era. Enforced vegetarianism, community of goods, rigid abstinence from sexual indulgence, were common both to Buddhists and the Therapeutæ (a Christian sect). Both were strongly opposed to blood sacrifices; both enjoined long fastings; both left "brothers, children, wives, father, and mother" for the contemplative life. The Essenes, another sect, considered that the bloody sacrifice of Mosaism was forbidden, not enjoined.

There were two Christs in the New Testament—an anti-Essene and an Essene. The first was a "wine bibber, and came eating and drinking." He proclaimed that he was God Almighty come to prolong the Mosaic institutions till Domesday. The second Christ was baptised by John (the Essene). This Christ fasted, was tempted of the devil, sent forth disciples to proclaim, instead of combat, John's teaching; preached forgiveness and mercy instead of sacrifice. This Christ was

condemned to death. The Church of Rome (Essene) was an early offshoot of the Church at Jerusalem. The French missionary Huc writes that a great deal of the Roman Catholic ceremonial was very similar to that of the Buddhists; and Father Grueber was struck with the extraordinary similarity in doctrine as well as ritual, *e.g.*, as regards incarnation, paradise, purgatory, and prayers for the dead.

WORDS OF BUDDHA AND CHRIST.

The Buddhists have their Beatitudes, also the "Glad tidings." Almost every saying in Christ's Sermon on the Mount is paralleled in Buddhist Scriptures. "By love alone can we conquer wrath. By good alone can we conquer evil. Do to others that which ye would have them do to you. Kill not." In the Sutra Nipata there is a text very like "not that which goeth into the mouth defileth a man, but that which proceedeth from his heart." "Whosoever shall smite thee on thy right cheek turn to him the other also," is also a Buddhist precept. "Ye make clean the outside of the cup and the platter, but within they are full of extortion," said Christ. "Not birth nor gold make the Brahmin, but truth and justice," said Buddha. "There is a treasure of charity and piety. . . impregnable, that cannot pass away, that no thief can steal." Buddha, like Christ, taught in parables, some of which are very similar to New Testament ones. The Buddhist parable of the "Prodigal Son" was one of these. It runs in substance. A certain man had a son who went into a far country. There he became miserably poor. But the father, who tenderly loved his lost son, grew rich. After many years the son came into his father's country. The father saw him, and considered that it were better to educate him little by little, as otherwise a great injury would be done to the son in his brutalised state. Accordingly, he, not recognising his father, was made a hired servant, at double wage. After many years the father, feeling his end approaching, summoned the son, to whom he told the secret, and handed over to him, now that he was able to appreciate it, his vast wealth. The poor son was overjoyed at meeting once more his father.

RELIGIOUS TEACHING IN BOARD-SCHOOLS.

A LADY'S OPINION.

It seems to me that the difficulties of this question are very much exaggerated, and admit of a comparatively easy solution in the way of a comprehensive compromise, viz., that of fixing upon some course which would be unobjectionable to all true Christian professors, and still include all that is of vital import. For instance, why not teach the Commandments, and the Sermon on the Mount to be learnt by heart? In these are included "the way, the truth, and the life," the "rock" upon which we are to build, and the "grain" of faith by which mountains of evil are to be overcome; and they would form a foundation for religious instruction without any special creed, which, if practically applied, would prove, in a way that no other teaching could, the unspeakable value of the truths contained, and needed for the everyday duties of life. I am deeply impressed with the belief that secular and religious teaching cannot or ought not to be separated, and that the latter is far more important than the former; the providence of God extends to our smallest wants as well as to our highest aspirations. He, therefore, has a claim upon us which cannot be limited to any special work proceeding, or state of mind. His spirit must be our inspiration in every phase of life, otherwise we are not branches of the true vine. Motive and aim are the essentials of character; they enter into or may be called the very germs of our activities, placing the poorest cottager on a level with the most distinguished statesman, and these may be in healthy harmony with, or out of harmony with, the law of God. How all important, then, is that teaching by which the true health of the soul (far more to be desired even than that of the body) is to be secured! The two, as a rule, are not seen in their true relative proportions; a correct calculation in this direction is often, even by those who have gained high honours at college for their success in mathematics and logic, not arrived at. As to intellectual teaching, it gives legitimate exercise, it is true, to one part of our being, but its value is, I think, overrated in Board-schools as well as elsewhere, whilst true religious teaching, that which gives essential life to the whole, causing a free circulation of Heavenly truths throughout, is comparatively neglected. Christ has said, "My meat is to do the will of my Father." Without this sustenance the mind or soul cannot be so nourished as to bear good fruit, and when we take into consideration the enormous capacity in the human mind for weal or woe surely we must admit that children should be subjected to some discipline which will secure the former, and be a means of overcoming the latter, that they ought to be taught as a matter of first importance the duty of truthfulness, industry, kindness, forgiveness, and obedience, and this at the most impressionable age—religion, in fact, without sectarianism; and as their minds expand they will thus be better able to comprehend and to make a still more practical

application of those divine and more interior truths which hitherto they had chiefly learnt in the letter, though greatly benefited by in their daily intercourse with each other; but so learnt they would be near at hand and ready for use in every proceeding, and in every future relation in life.

Moreover, there is a sublime simplicity, as well as comprehensiveness, in the religion of the Gospels, which causes it to be peculiarly well adapted to the innocence of childhood, and it recognises good invariably, wherever it may be found, even in an enemy, whilst Sectarianism limits this good to the few who accept the results of mere human speculation.

Christ said, "Before Abraham was I am," and, therefore, even the Jews ought to accept the *truth* which He taught—though they reject the form in which it came. He was no Sectarian, dealing with mere forms as essential; in teaching prayer, He said, "After this manner pray ye;" and again and again, "My words they are spirit, and they are life."—The letter killeth.

I do not think, as some appear to do, that the religious teaching of Board-school children ought to be left to the Churches—there is as great a variety of creed amongst these; nor to the Homes, although these ought to be the very centre of all such teaching, because they are often so lamentably deficient in it, that some other means have to be provided. The Sunday-schools may help in the good work. The main object to be attended to in the endeavour to accomplish the desirable end, seems to me to be the selection of truly Christian teachers—earnest men who have faith in their work, a vital faith in the power of the truths brought forward, one which has been confirmed by individual and personal experience; in this way, an influence would be gained which would not fail to bear fruit, the fruit of righteousness which brings the healing balm to every soul—an answer to every difficulty—and let it not be supposed that the teaching which I advocate would at all hinder that of Secular education; on the contrary, it would be the very best means of promoting it—and is, indeed, the only influence under which it could rightly flourish, but under such it could not fail.

The religion which teaches the faithfulness and inevitable connection between cause and effect, prayerful striving and results, the sublime fact that our difficulties and trials here, however appalling at the time are finite, and will, if rightly met, be overcome by the infinite power and love of God, is not a lesson easy to learn, amidst all the evils we have to encounter within and without, but it is one of very primary import; conditions have to be fulfilled, the Gospels are replete with these, and God exists essentially in those which He has ordained. If, therefore, we desire to gain a national characteristic, let it not be that of enormous possessions, and the mere and often mistaken praise of men, but above all things that of the studious and persevering endeavour for righteous relations with our Creator, our Heavenly Father, and our God, whose attributes are those of Truth and Love, resulting in a never-failing power for good.

CORRESPONDENCE.

—O—

The Editor is not responsible for the opinions expressed by correspondents. All letters to be inserted must be accompanied by the sender's name and address, not necessarily for publication, but as a guarantee of good faith.

—O—

MANCHESTER NEW COLLEGE.

A CRY FROM OXFORD.

SIR,—The enclosed extract from a letter, written by one in the very heart of pious and thoughtful Oxford, seems to me to offer a very weighty reply to several specious objections which have lately been more or less skilfully elaborated against the College call to move on to Oxford. May I beg you to find place for it?

R. D. DARBISHIRE.

[EXTRACT.]

Oxford, Feb. 17, Sunday.

There is evidence, I think, of a positive kind for there being a "fair field" here socially, ready for all who are really intellectual. The Congregationalists are *not* quite so, not frankly seekers after truth, but committed to a line of thought. The interest felt in the Unitarian line is touched with a sense of expectancy. It was quite fortuitous that the same night as your letter came I dined out at the house of a science man, one of our best rising helpers in general educational work, and free from prejudice as such men are to be found anywhere. On my mentioning Manchester New College he said he should regret your not coming now, and also that he had heard a desire expressed for your advent "in very unexpected

quarters." *Balliol is not the whole of Oxford*; nor is Jowett now all Balliol.

It is, of course, very unsafe to make predictions about people of whom I know so little; but I really think that even the Church folk, such as are *really* in earnest, cannot but welcome researches like yours. But I know that I can only *really* speak for myself and my friends, who are stranded by the Church teaching, and left alone, unfed, un-nourished, and to whom the prospect of a group of new teachers, who will once more sanctify life for them, is something too good to be true. These are the *hungry* welcomers, including many young and exemplary scholars and "Fellows."

There is nothing surprises me more than the blank *ignorance* in the higher regions of your steadfast form of scientific belief, which is shown by the most educated people who have not come into sharp personal contact with some of your teachers. It is not that their minds confront it with objections; *the very existence of such a belief is unreal to them.* There are no religious thinkers among them, for *unhandsome intellectual compromise is all with which they are familiar, once "Religion" is mentioned.*

We are depraved by the consciousness of bias given by the rich endowments and material persuasions of this place in which Ecclesiasticism is aboriginal. The best of us are ashamed of it, and yet the sense of identity with it in our rearing, and a sort of natural gratitude, prevent our breaking free to seek other pasture. "How hardly shall they that have riches!" I often think of that saying *à propos* of the National Church. I can't express myself, as if I were one of them, you see. My faith is in Christianity, not in the Church. At the same time it touches my heart to see the sufferings of devout young hearts.

If it were of any use, I could go down on my knees to the London University men and ask them to be magnanimous *for the sake of the young.* I know Dr. Martineau does think of the young, but means *his own* young men. I think of *all.* It cannot hurt them to do each other good. It is easy to imagine why an old man, even a lofty-souled one, fears contact with new conditions and a quicker movement than his own, and which in truth he may not at all understand.

But "young men are nearest God," says Lord Bacon, and I believe till the end approaches they are nearer. Only they are so much alone each one to himself. They cannot make their voices heard, it seems, either to God or man. The sermons given them here are too sad, inspired, one would say, by a doctrine of *Distrust*, or else so vague as to touch no point in their minds at all. It is all "talk" and no faith—no love!

Four of my children are gone to the Cathedral. Where else should they go? I am a Unitarian convert of seven years' standing, unhelped until by one of you, and helped without your knowing.

MANCHESTER NEW COLLEGE.

A POINT OF PROCEDURE.

SIR,—I write, of course, before the result of the recent vote taken by the committee can be known, and without the intention or power to influence it, because I think it is right to draw attention to a fact which the committee ought to have had present to their minds from the very first, but to which they only draw our attention at the last moment, when concerted action is impossible.

It cannot have been known to many, it certainly was not known to me, that the practice with regard to votes of the trustees on removing the College was settled with judicial approval thirty-five years ago.

The committee's *résumé* of Feb. 16 led me to look quite accidentally at the law reports of 1853, and there, to my surprise, I find what happened on the occasion of the removal to London detailed with great particularity. One trustee of the landed estates objected to the removal. He did not, as the committee tell us, "oppose the resolution of the trustees by proceedings in Chancery." He simply said "I shall not apply the trust funds to support a College in London." The committee then applied to the Court of Chancery to compel him. The vote of the trustees which the committee wished him to obey had been passed by 23 votes to 2 at a general meeting, such as was held in London last year, when the voting was 42 to 36. I have no doubt the committee of the day were advised that a vote of 23 to 2 out of a total voting strength, as it was then, of 195, was not strong enough for the purpose. They very wisely applied in writing to the whole 195, and got 144 answers, 141 in favour of the move and 3 against. On this the Master of the Rolls declared in his judgment, as the committee tell us, "that it was consistent with the original scope and object of the Institution that the same should be transferred to London or to such other place as, in the opinion of the majority of the trustees for the time being, should be best calculated to advance the objects and design of the Institution."

I have no doubt I shall be told that this question of voting was not the point submitted to the judge, but no one reading the judgment

can doubt that the judge alluded to the majority of 141 to 3 and not to the vote of 23 to 2, or that it amounts to a judicial approval of the mode of voting on which we by accident stumbled in our memorial of February.

The questions with which I wish to conclude, therefore, are:—Did any member of the committee know of this precedent in June, 1888; and, if so, why were not the trustees told of it either by circular or immediately after Mr. David Martineau's appeal at the same meeting? Unless these questions can be satisfactorily answered, it certainly appears to me that some one has been responsible for a course of procedure which is worse even than "subtle obstruction."

MR. ARTHUR SHARPE.

4, Broadlands-road, Highgate, N., Feb. 20.

RE PROPOSED PASTORATE FUND.

SIR,—I willingly accept your friendly challenge to justify the statements I adduced at the recent meeting of the Sustentation Fund, in support of my opinion that a new Pastorate Fund is not required if only existing resources could be administered in harmonious co-operation. But my engagements compel me to postpone this task until next week, when I hope to avail myself of the courtesy of your columns. If I am shown to be in error I shall try to exhibit the grace of humility in accepting correction. Of course "we are none of us infallible," as the witty Dean said to his students, "not even the youngest of us."

HARRY RAWSON.

Eccles, Feb. 20.

OFFERS OF BOOKS.

SIR,—Will you allow me to say that I have been flooded with applications for the books mentioned last week? They are all given away now, and correspondents who do not receive replies will understand the reason. May I suggest that other friends who have volumes upon their shelves useless to themselves, but evidently valuable to others, should take some means of putting them into circulation? Probably the Postal Mission would receive and issue such books.

Croydon, Feb. 20.

C. J. STREET.

NEW BOOKS RECEIVED.

Entries in this place do not preclude detailed notice, which will be given subsequently when desirable. The price should always be sent.

JORDAN, W. Leighton. *The Standard of Value.* (Sixth Edition). Longmans, pp. 167, price 6s. The prefaces occupy nearly one-half the volume, and deal with the currency question as discussed by recent authorities.

SCHAFFLE, Dr. A. *The Quintessence of Socialism.* English Edition, translated from the Eighth German Edition under the supervision of Bernard Bosanquet, M.A. Sonnenschein, pp. 127, price 2s. 6d. A scientific exposition of "Collectivism."

BAX, E. Belfort. *The Ethics of Socialism.* Sonnenschein, pp. 210, price (?). "Essays in Modern Socialist Criticism."

MULL, Matthias. *Macbeth.* Kegan Paul, pp. cxv.-89, price 5s. A critical edition, with copious notes, suggested emendations, &c.

NEVILL, F. *The Service of God.* Kegan Paul, pp. 52, price 3s. 6d. Eight Essays (or Sermons?) "written from the firm conviction that the true service of man can only proceed from the service of God."

HURD, Nathaniel. *Kæso: A Tragedy of the First Century.* Elliot Stock, pp. 113, price 3s. 6d.

WALLER, Charles B. ("Presbyter"). *Unfoldings of Christian Hope.* Second Edition. Kegan Paul, pp. 111, price 3s. 6d. "An Essay showing that the doctrine contained in the damatory clauses of the creed commonly called *Athanasian* is unscriptural."

DEBRET, *House of Commons and Judicial Bench, 1889.* Dean and Son, pp. 416, price (?). Mr. Gladstone is duly described as "a Liberal (Gladstonian)."

LANE-POOLE, R. *Wycliffe and Movements for Reform.* Longmans (Epochs of Church History Series), price 2s. 6d.

FARJEON, B. L., and others. *In Australian Wilds, &c.* Hutchinson and Co., pp. 196, price 1s. A collection of popular stories.

PAMPHLETS, &c.

The Eternal News, concerning time and space, substance, motion and shapes, &c., by J. J. Brown (Duncan, Glasgow, pp. 80, price 1s.). This pamphlet has been issued for Jan. 1, 1901, and the title page instructs us to "look out for the next in the year 2001."

The Federation of the British Empire, a Paper by Sir G. F. Bowen, read before the Royal Colonial Institute. Second Edition. (Kegan Paul, pp. 16, price 1s.)

Positivism and the Religious Revolution, by Malcolm Quinn; "the annual address delivered at the Church of Humanity, Newcastle-on-Tyne. I. Moses, 101 (Jan. 1, 1889.)" (Positivist Depot, Newcastle, pp. 27, price 3d.

State Colonisation, by the Earl of Meath. (Nat. Ass. for Promoting State Col., Westminster).

CHANNING HOUSE SCHOOL.—Miss Emily Eveleigh, a present pupil at the Channing House School, matriculated in the second division at the recent examination of the London University. Miss Talbot, to whose success we alluded last week, recently passed from Channing House to the North London Collegiate School. At Trinity College of Music in December, 1888, Channing House had eight successful pupils:—Senior division: Miss Edith Green, Miss Janie Jones. Junior division: Miss Gertrude Robinson, with honours; Miss Lily Sedgfield, with honours; Miss Constance Hibbert. Primary: Miss Eleanor Whitehead, Miss Margaret Moore, Miss Theodora Broadrick.

MRS. HAMPSON'S HOME.—A meeting of the subscribers and friends of Mrs. Hampson's Home—the address of which is Winifred House, Wray-crescent, Tollington Park, N.—was held at the Inns of Court Hotel, Lincoln's-inn-fields, on Wednesday, the 20th inst., Dr. Pritchard in the chair. The home was established about thirteen years ago, through the efforts of Mrs. Hampson, and has since then aided some hundreds of young girls who have fallen, but desired an opportunity of reclaiming their character. Lately, however, the state of Mrs. Hampson's health has been such as to compel her reluctantly to give up the work of the home, which is now closed. From the reports which were read it appeared that at the end of the year there was a balance of £179 15s. 4d. in the banker's hands, and of £2 10s. 3d. in the hands of the secretary. The house, built at a cost of £2,300, was now the unencumbered property of the home. These reports were adopted by the meeting, a "heartfelt vote of thanks" was accorded to Mrs. Hampson, the committee were reappointed, and the officers thanked for their services. A discussion then took place as to the future of the home, the general opinion being that an effort should be made to carry on the work of the home on the old lines; that the services of a lady medically and otherwise qualified should, if possible, be secured to act as superintendent; and that the religious instruction given should be of an unsectarian character. Among those who took part in the proceedings were Mrs. Keer, Miss Pritchard, Mr. Marsden, the Rev. Principal Drummond, Mr. Corkran, Mrs. Armstrong, Mr. T. Pallister Young, Mr. Banks, and Mr. Pearson.—*Daily News*.

The *Universal Review* presents several articles of interest, though none of them demands very detailed notice here. Mr. Lewis Morris contributes a poem, "David Gwyn," embodying another of the many legends of the Armada which have been exercising the poets of late.

The measure adopted is a peculiarly clumsy one, and, Welshman though he is, and singing the praise of a Welshman, the poet seems hampered by the necessity of cutting up his composition into lengths that are difficult to scan. Another poem on "Rodolph of Hapsburg" is decidedly inferior, though the anonymous poet had certainly something in his mind worth uttering. An article in luminous French on "Robert Browning" may help the linguists of the Browning Society to better interpret their favourite puzzles. The writer has certainly hit the mark when he describes Browning's scene of action as being that of strife, temptation and moral proof. Mrs. Besant has gone further east than Bow for her latest *protégée*, having found in the Begum of Bhopal a victim to official insolence whose wrongs, if as related, deserved a powerful voice. We should like to hear the other side. A very noticeable paper on "Population in France" should attract attention in these days when men are desperately casting about for a remedy for hard times. The other articles include "Taxation and Finance," by Samuel Laing; "The Great Gun Muddle," by Mr. H. C. Burdett, and "The Lick Observatory," by Professor Holden. Mrs. Linton also begins a mawkish sort of tale, wonderfully illustrated.

Ours is the wider Catholicism, which accepts as the Catholic truth only *quod semper, quod ubique, et ab omnibus*, has been held by all mankind. It is tolerant of all men, especially of the intolerant, who are always in the majority. No differences of creed, of ritual, or of label, can blind us to the essential unity of the faith of the Church Universal. That is of God which leads men to act as God acted, when He revealed Himself on earth in the person of Jesus of Nazareth—even although those who so act put the wrong label upon the Infinite, or ignore His existence. Handsome is that handsome does. Christian is that Christian does. The man who acts as Christ would do under the same circumstances is the true believer, although all his dogmas be heretical, and his mind is in a state of blank agnosticism. The true religion is that which makes most men most like Christ. And what is the ideal which Christ translated into realised life? For practical purposes this:—To take trouble to do good to others—a simple formula, but the rudimentary and essential truth of the whole Christian religion. To take trouble is to sacrifice time—all time is a portion of life. To lay down one's life for the brethren—which is sometimes literally the duty of the citizen who is called to die for his fellows—is the constant and daily duty demanded by all the thousand and one practical sacrifices which duty and affection call upon us to make for men. Hence the supreme anti-Christ is selfishness, and he is farthest from his Divine Exemplar who converts even the ministrations of religion into that consecration of selfishness which overleaps even the limits of time, and obtrudes its hateful egotism into eternity.—*Universal Review*, Dec., 1888, p. 454.*

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BIRTHS.

JOHNSON—On Feb. 17, at Swanslow, Grassendale, Liverpool, the wife of John Johnson, of a son.

LEE—On the 20th inst., at 38, Westfield-road, Edgbaston, Birmingham, the wife of Thomas Grosvenor Lee, of a son.

DEATH.

SCHUNCK—Feb. 5th, at Mentone, after a short illness, Edward Schunck, of Gledhow Wood, Leeds, aged 73 years. (The funeral took place at Roundhay Church.)

Corpulence.

All persons suffering from this burdensome and dangerous state of the body, and even those developing tendencies thereto, should call to-day if possible, or write at once, for a treatise on the subject, just issued by

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OUR CALENDAR.

SUNDAY, FEBRUARY 24.

It is requested that notices of any alteration in the Calendar be sent to the Publisher not later than Thursday Afternoon.

LONDON.

Bedford Chapel, Bloomsbury, 11 A.M. and 7 P.M., Rev. STOFFORD BROOKE.
 Bermondsey Unitarian Church, Fort-road, Upper Grange-road, 11 A.M. and 7 P.M., Rev. G. CARTER.
 Brixton, Unitarian Christian Church, Effra-road, 11 A.M. and 7 P.M., Rev. W. M. AINSWORTH.
 Camberwell New-rd., S.E., Masonic Hall (main entrance, Ground floor), 7 P.M., Free Religious Service.
 Croydon, Free Christian Church, Wellesley-road, 11 A.M. and 7 P.M., Rev. CHRISTOPHER J. STREET, M.A.
 Essex Church, The Mall, Notting-hill-gate, 11 A.M., Rev. W. CAREY WALTERS, and 7 P.M., Mr. DANIEL REES (of Manchester New College).
 Hackney, New Gravel Pit Church, Chatham-pl., Paragon road, 11 A.M. and 7 P.M., Rev. J. T. WHITEHEAD.
 Islington, Unity Church, Upper-street, 11 A.M. and 7 P.M., Rev. T. W. FRECKELTON.
 Kentish Town, Free Christian Church, Clarence-road, 11 A.M., and 7 P.M., Rev. J. PANTON HAM.
 Little Portland-street Chapel, near Oxford-circus, 11.15 A.M., Rev. P. H. WICKSTEED, M.A., and 7 P.M., Mr. TREVOR.
 Peckham, Avondale-road, 11 A.M., 3 P.M. and 6.30 P.M., Rev. J. S. MUMMERY.
 Richmond, Unitarian Christian Church, Channing Hall, Friars'-lane, 11 A.M. and 7 P.M., Rev. S. S. BRETTELL.
 Stamford-street, Blackfriars-road, 11 A.M. and 7 P.M., Rev. W. COPELAND BOWIE.
 Stoke Newington, The Green, 11.15 A.M. and 7 P.M., Rev. W. WOODING, B.A.
 Wandsworth, Unitarian Christian Church, East-hill, 11 A.M. and 7 P.M., Rev. W. G. TARRANT, B.A.

PROVINCIAL.

BATH, Trim-street Chapel, 11 A.M. and 6.30 P.M., Rev. F. W. STANLEY.
 BIRMINGHAM, Newhall Hill Church, 11 A.M. and 6.30 P.M., Rev. CHARLES CLARKE.
 BOURNEMOUTH, West Cliff Assembly Room, St. Michael's Rise, 11 A.M., Rev. G. H. VANCE, B.D., Minister.
 BRIGHTON, Christ Church Free Christian, New-road, North-st., 11 A.M. and 7 P.M., Rev. ALF. HOOD.
 CHATHAM, Gladstone Hall, Military-road (Opening Services), Rev. H. IERSON, M.A., and Rev. W. W. CAREY WALTERS.
 CHELTENHAM, Bayshill Church, 11 A.M. and 7 P.M., Rev. EPHRAIM TURLAND.
 LIVERPOOL, Hope-street Church, 11 A.M. and 6.30 P.M., Rev. R. A. ARMSTRONG, B.A.
 SCARBOROUGH, Westborough Church, 10.45 A.M. and 7 P.M., Rev. S. FLETCHER WILLIAMS.

SOUTHPORT, Portland-street Church, 11 A.M. and 6.30 P.M., Rev. C. H. WELBELOVED.
 TORQUAY, Free Christian Church, Bannercross Hall, 11 A.M. and 6.30 P.M., Rev. R. S. CLARKE.

NOTICE.

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Opening of New Organ—Appeal for Extinction
of Debt of £550 on Church-Building Fund.

The Committee of the above church earnestly appeal
to sympathisers for assistance in extinguishing the
debt of £550 outstanding from the Building expenses.

The church has been opened over three years, during
which period its value to this populous suburban dis-
trict has been amply proved, and there is no doubt
that an immense work for good awaits it in the future.
The Committee feel they will not ask in vain for
generous co-operation in their present effort to release
the income of the church from the burden of Interest
on the Debt. The special urgency of this appeal is
apparent in consideration of the fact that hitherto a
part of the income has been supplied by annual grants
from the London District Unitarian Society, under
whose auspices the church was originally founded.
These grants have been substantially diminished year
by year, but the Committee are anxious to wholly re-
lease the funds of the Society from this liability as
speedily as possible, in order that other movements
may benefit by them.

Being desirous of further promoting the usefulness
of the church and of developing a self-supporting con-
gregation, the members have (with the kind assistance
of one gentleman outside their number), fully subscribed
for a New Organ (by Bishop and Sons) at a cost of
£250; and it is proposed to use the occasion of the
Opening Services as an opportunity for making a
vigorous effort to remove the last item of debt upon
the church.

Toward the extinction of the Debt the following
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known the objects of the Guild, and it is earnestly
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The next SOIRÉE will be held at the SUFFOLK-
STREET GALLERIES, PALL MALL, on THURSDAY,
February 28th, commencing at 7 o'clock. At 8 o'clock
the Chair will be taken by W. C. ANDERSON, Esq., and
a Paper will be read by Dr. STANTON COIT on
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On MONDAY, February 25, at 8 o'clock, Professor J.
ESTLIN CARPENTER, M.A., on "The Miracles."

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ANNUAL MEETING

ON

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